

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*



RANDALL HOUSE, CHICAGO

Bishop Conkling of Chicago chats with the Rev. Leonard Anderson, priest in charge of Randall House, and with some of the boys who will live there. The new Episcopal community center and foster home for Negro boys was dedicated October 24th.

# STRICTLY BUSINESS

NOW that the forms for the 1944 LIVING CHURCH ANNUAL are officially closed, one of our heaviest autumn tasks is approaching completion. About all that remains to be done is to check over proofs; and Miss Alice Parmelee, managing editor of the ANNUAL, is working many hours a day on that. And, of course, there's still the printing, a big job in these days. Despite the production difficulties every publisher is facing, we are assured the ANNUAL will be out on time—December 27th.

\* \* \*

DECEMBER 5th is the date THE LIVING CHURCH has set for its big Christmas book issue. The issue should this year be extremely valuable, since a great number of important religious books have appeared this autumn.

Jean Drysdale, our new book editor, says she plans lists of Christmas books for laypeople, for the clergy, and for special groups, with the usual expanded review section, giving authoritative comment on the latest books.

\* \* \*

WE ARE constantly having trouble in getting copies of THE LIVING CHURCH to our subscribers. Sometimes copies go astray. Sometimes they reach subscribers in mutilated condition. Sometimes they arrive late. We do everything we can. I believe the post office does too. But still we have these annoyances. A good deal of the difficulty seems to be due to the fact that the post office, now very much understaffed, has to handle more mail than it used to handle with a full staff . . . one of the evils of war, with which we apparently have to put up. But it is hard on subscribers.

\* \* \*

UGO MOCHI, a remarkable Italian artist whose medium of expression is paper sculpture, was approached some time ago on the possibility of his doing the jacket design for Bishop Jenkins' *The Man of Alaska*, the biography of the late Peter Trimble Rowe, and as I write this Mr. Mochi is spending his weekend at home putting the final touches on the drawing which he uses in his preliminary work. The drawing is done on bristol board with a sharp-edged hard pencil, and then the drawing is cut into paper in silhouette. The paper is pasted to a light background, and from this a halftone reproduction is made.

I have seen a great deal of Mr. Mochi's work, and my own impression is that he is a great artist. Since he is extremely enthusiastic about his subject, I know he is going to do a fine job on the jacket.

Leon McCanney

Director of Advertising and Promotion.

## LETTERS

### Marriage Canon

TO THE EDITOR: Dr. Stowe's article on the Marriage Canon was very interesting, but doesn't he cloud the issues involved with all this Roman and Orthodox business? There are some among us who faint at the idea of doing anything Roman and there are others who try to justify everything under the sun by pointing out that the things they want are in some fashion catholic because some group of Orthodox appear to hold that point of view.

The real issue involved is that the Church is attempting to appease a lustful generation and still appear to hold to the teaching of Jesus. Are we to have Moses' law or God's? The Church should have learned in the past few years that appeasement never solves a problem. There will always be hard cases, no matter how lax the canon is made.

(Rev.) N. W. RIGHTMYER.

Lewes, Del.

### Hymnal

TO THE EDITOR: In an editorial in your issue of October 3d, you state that neither Anglo-Catholic nor Presbyterian "believes that the 'Light of Light descendeth from the realms of endless day' to the Presbyterian Communion table." So I had always supposed; but the hymn with this phrase unaltered appears in the Presbyterian Hymnal issued by authority of the General Assembly (1933). Someone is wrong here, who is it?

(Rev.) WILLIAM R. BROWN, 3d.

Norton, Kans.

### Psychiatrists

TO THE EDITOR: Just a word about the little quotations you have boxed recently in various places throughout THE LIVING CHURCH. Sometimes they are arresting and relevant. Sometimes they are not. But the one on page seven of your issue of Oct. 24th quoting a Convention deputy about psychiatrists is the first I have seen to be in bad taste and untrue. Psychiatrists are not "queer" as a group nor do they usually work with guinea pigs. Psychiatrists might have something telling to say about Churchmen as a group if they studied the report on the Convention's arguments about the marriage canon.

(Rev.) JOSEPH F. FLETCHER.

Cincinnati.

### Correspondence Wanted

TO THE EDITOR: Recently the chaplain gave me a copy of THE LIVING CHURCH. For the last few months since I have been in North Africa, the missionary activity of this continent and others, as India, has become a decided interest.

If it would be possible to write and correspond with your missionaries, I'd be more informed, and more important, in knowledge of more earnest and worthwhile prayer.

I believe the article, "Pvt. Joe Cannibal" in *Time's* July 12th issue reveals the working of God in more than one way His glory to be made known.

Many thanks.

WALTER JUDD, JR., Sergeant.  
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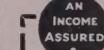
## "We Cry Unto Thee For Help"

Seventeen sick and wounded, and a crew of six, in an army transport plane crash-landed on a coral reef, the water waist-high in the shattered cabin. "Oh most powerful and glorious Lord God," they prayed, "we cry unto Thee for help." Happily, help did come.

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TWENTIETH SUNDAY AFTER TRINITY

## GENERAL

## EPISCOPATE

Dean Pardue Accepts Election  
As Bishop of Pittsburgh

Dean Pardue of St. Paul's Cathedral, Buffalo, N. Y., who was elected Bishop of Pittsburgh on October 19th, has accepted the election.

## Washington Election

Plans are moving forward for the selection of a successor to the late Rt. Rev. James E. Freeman, Bishop of Washington. An early meeting of the nominating committee appointed by the recent convention is scheduled to make a careful study of data collected on about 45 clergymen under consideration.

Delegates of the diocesan convention will be invited to appear if they wish to discuss any of the prospective nominees.

The meeting will hear reports from two sub-committees which have been studying the qualifications of the nominees, and a report is to be drafted which will be sent to all delegates to the diocesan convention, recommending a selected list of probably seven men.

Under present plans, the diocesan convention will then be called into special session to elect a bishop. Nominations from the floor will be permitted.

## HYMNAL

## Full Musical Edition Exhausted

The Revised Hymnal of 1940 is apparently so popular and the demand has

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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been so extraordinary, that the Church Hymnal Corporation, which publishes the Hymnal in behalf of the Church Pension Fund, has temporarily run out of copies of the full musical edition, according to an announcement made by Bradford B. Locke, executive vice-president of the Church Pension Fund. He states that this is partly because of present government restrictions on the use of paper, although he also says that the demand for the full musical hymnal has greatly exceeded the expectations.

## PRODUCTION DIFFICULTIES

"In order to publish the Revised Hymnal at all in 1943," Mr. Locke states, we had to secure special permission from the War Production Board for the use of more than our normal quota of paper, mainly because of the fact that the publications of the Corporation in 1942, upon which the regular quota is fixed, were considerably less than would normally be the case, in anticipation of the publication later of the Revised Hymnal. We secured sufficient paper for a first edition of 50,000 copies of the full musical Hymnal, 50,000 copies of the large-size melody edition and 125,000 copies of the small-size melody edition. It was expected that these would last until at least the early part of 1944, when a new allowance of paper would become available. Actually, the orders received in the first two months following publication of the full musical hymnal have exhausted that entire edition. We hope to secure permission to go to press with another edition shortly, but even so, the second edition of the full musical Hymnal will not be available for some time. The enthusiastic approval which the Revised Hymnal has received throughout the Church, together with war conditions restricting the use of paper, is responsible for the embarrassing position in which we now find ourselves."

At the moment, the full musical Hymnal is the only edition which has been exhausted. It is also stated, however, that the orders for the other editions have now reached a point where the supply of those books may also be exhausted soon. Every effort is being made to have new editions ready with the least possible delay, subject to securing permission to use sufficient additional paper during the current year, but Mr. Locke states it may be impossible to replenish the supply until near the end of the year. "The small-size melody edition, corresponding to the previous word Hymnal," Mr. Locke says, "was expected to be ready for shipment in the middle of November. Conditions over which we have no control have delayed that edition until around the middle of December.

## PUBLIC AFFAIRS

First of 100 Meetings  
For World Order

By ELIZABETH McCRAKEN

Of all the great meetings held in recent years in the Cathedral of St. John the Divine, New York City, none, it was generally said, has been at all comparable to the mass meeting of Thursday evening, October 28th. This was the first of 100 meetings to be conducted by the Christian Mission on World Order, to be held in 36 states between November 1st and 20th. The co-operating agencies of the Christian Mission are the Federal Council of Churches of Christ in America, the Foreign Missions Council of North America, the International Council of Religious Education, the Missionary Education Movement, and the United Council of Church Women. The meeting in the cathedral was under the immediate direction of the Brooklyn Church and Mission Federation, the Greater New York Federation of Churches, and the Queen's Federation of Churches. Bishop Manning of New York invited the Christian Mission to the cathedral and the Presiding Bishop, as president of the Federal Council, presided and introduced the speakers.

These speakers were the Hon. Sumner Welles, Senator Joseph H. Ball of Minnesota, and John Foster Dulles, chairman of the Commission to Study the Bases of a Just and Durable Peace. Mr. Welles, because of the illness of Mrs. Welles, was not able to be present and his speech was read by Dr. Roswell P. Barnes, associate

## The Living Church

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(On leave for service with U. S. Marine Corps)  
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general secretary of the Federal Council. Dr. William Adams Brown, who marched in the procession, was another speaker, though not on the printed program.

Seldom have such preparations for publicity been made, and perhaps never in a cathedral, with the exception of Canterbury when Archbishop Temple was enthroned in 1942. Under the auspices of the OWI, sound-recording equipment and flood-lights and cameras for motion pictures were placed to cover every part of the great cathedral. An enormous truck, containing what a friendly operator termed a "generator," was stationed outdoors on the north side of the cathedral, close to the buttressed wall. From it huge cables were laid in the nave, the crossing, and the ambulatory. It was a memorable contrast: that between these preparations for making modern historical chronicles, and the cathedral itself, as mediaeval in its form and color as was the genius of its great architect, Ralph Adams Cram. Another striking contrast was that between the acolytes of the cathedral, supplemented by others from the General Theological Seminary, and the newsreel photographers. Carefully guided by Canon Sparks, the photographers were allowed to do their work. They darted here and there, never passing in front of the high altar nor obstructing the view of anyone in the sanctuary and choir. By signs, they directed the men in charge of the flood-lights to turn them full upon Bishop Manning, then upon the Presiding Bishop, then upon Bishop Germanos, who represented Archbishop Athenagoras, unable to attend; then upon the Metropolitan of the Russian Orthodox Church, the Most Rev. Theophilus, and last, it was interesting to note, upon the three speakers of the occasion. One of the photographers, sheltered by the dignitaries in the chancel, set his tripod with one of its feet in the sanctuary and the other two on the step below, in order to take a picture of the great nave, filled to the last place. Another, from the choir, took the impressive assembly of choirs from many parishes, as they sang the Hallelujah chorus. The amazing circumstance was that very few indeed of the 10,000 persons in the cathedral were aware of any of this most modern and expert "publicity," except the bright lights.

The long procession included the speakers, ministers of almost all the Christian churches in New York City, and academic dignitaries. These were augmented by Army and Navy chaplains, representatives of 40 nations, bearing their national flags, the choirs, and a large delegation of the young people of the churches of New York. The Greek Bishop, the Russian Archbishop, with their attending clergy, preceded Bishop Gilbert, Bishop Manning, and the Presiding Bishop, who brought up the rear. The very bright lights, which flooded the entire cathedral, made it possible for everyone to see the entire procession as it moved up the nave to the choir and sanctuary.

There was organ music but no singing until the end of the procession. Then, the whole congregation sang the National Anthem. This was followed by the Invocation, said by Bishop Manning. The Rev.

Dr. Joseph R. Sizoo, read the Lesson. Then was sung the hymn, "O God, our help in ages past"—which as a child recently said, "No one can *not* know." Led by the Presiding Bishop, the great company said the Lord's Prayer. Many, commenting afterward on the meeting, agreed that the most impressive moments of a very impressive occasion were those in which the thousands in the cathedral joined in the singing of the anthem and hymn and, particularly, in the Lord's Prayer.

A moment quite as great in the opinion of many was that in which Bishop Germanos of the Greek Orthodox Church, acting for Archbishop Athenagoras, standing before the high altar, blessed the flags of 40 nations, borne by young members of those nations. It was while they stood, in the aisle of the choir, that the Hallelujah chorus was sung.

#### THE SPEECHES

Dr. William Adams Brown's speech was very short, calling earnestly upon all Christian people to make and to keep the peace of the world. The three scheduled speeches were of considerable length. The meeting began at 8:15, and it was after 11 before it ended.

Mr. Dulles, the first speaker, said in part:

"This meeting opens the Churches' National Mission on World Order. By that mission we seek to revive in our people a sense of destiny in the performance of a great work of creation. Upon the success of our effort, with parallel efforts by others, depends the future of our nation. For we are at one of those critical periods that can readily mark the end of our greatness. . . . There comes a time in the life of every great people when its work of creation ends. Perhaps that hour has struck for us. But it need not be so. Essentially we are still vital and capable of great endeavor. Our youth are not soft or fearful of peril; they crave adventure. Our tradition and our heritage are not forgotten. No forces that we cannot master compel our national decadence. If, however, we are to avoid that fate and recapture the spirit that made us great, we must first diagnose and then cure the malady that attacks us. Something has happened. What is it that has happened, and why?

"We have had to meet the severest test that can come to a people, that is, the test of prosperity. We have failed to meet that test successfully.

"It was said by Christ that material things would be added unto those who seek first the Kingdom of God and His righteousness. But when that happens, then comes the great trial. For as Christ warned, those material things can readily become the rust that corrodes men's souls. . . .

"For guidance let us turn to Jesus Christ, who revealed to men not only the way of spiritual salvation, but how to create a fellowship on earth. For that He sought for men four simple and very practical qualities: to see, to understand, to reason, and then to act. . . . If individuals today will follow these four simple

precepts, they will have found a way to lift themselves out of the state into which they have fallen. . . . Out of the perils, the difficulties, the accomplishments of that task will come again the joy that is reserved to those who seek here to create in God's image."

Mr. Sumner Welles' speech, read by Dr. Barnes, was, in part, as follows:

"The moral and the practical significance of the work which has been undertaken by the Churches, founded as it is upon the great principles represented by the Six Pillars of Peace, is recognized throughout the length and breadth of this land of ours, and the concrete and constructive results of this great effort are already apparent to us all. The vital force of our religious faith is thus breathing the breath of life into the plans—and the confident hopes—of so many millions of our fellow-citizens for a new and a better world when the tragic price of our future victory has been paid. There are few of us so blind as not to realize that unless the moral force of religious conviction compels us, the goal of true and lasting international coöperation cannot be attained; who do not appreciate the vital truth of the words: 'Except the Lord build the house, their labour is but lost that build it.'

"And yet the Churches have likewise made it clear that the ends we seek cannot be reached unless government and peoples in all parts of the world are also prepared to contribute to this highest of endeavors the utmost measure of devotion, of intelligence, and of material support of which they are capable. . . .

#### KELLOGG-BRIAND PACT

"There is, perhaps, no international instrument more lofty in its purpose, more idealistic in its intent, than the Kellogg-Briand Pact to outlaw war as an instrument of national policy. But it has often seemed to me that no international agreement into which the United States has entered in our life-time has been proved to have been so profoundly harmful in its effects upon public opinion, and consequently upon the true interests of our nation. I make this statement because of my belief that to the vast majority of the people of our country, the signing of that agreement represented to them, at least temporarily, a writing-off of all further international responsibility. It was regarded as a cancellation of their own obligation to assure themselves that their own great nation was playing its due and fitting part in the world. It lulled to sleep the moral and material doubts which had been engendered in their minds when the United States in 1920 left the broad highway of international coöperation and followed the lonely path of isolation.

"I have every confidence that the people of the United States today recognize clearly the errors of omission and commission of the past, and that they see plainly that in the interest of every one of us our country must seek through coöperation with other peace-minded powers, when hostilities cease, the practical solution of the greatest problem which has ever confronted men and women—the way in

which the curse of war can be obliterated from the earth. . . .

"One philosophy is that which is represented in the belief that our victory should result in the restoration, so far as may be possible, of the old world structure as it was constituted during the half century now concluded. The exponents of this philosophy are bent, in reality, when we have won this appalling struggle, upon patching up as best they can the shattered fragments of the shell of the past, with the apparent hope that what has proved intolerable and unstable in all its parts will nevertheless in some miraculous and altogether unexplained manner prove salutary in the world of tomorrow.

"The second philosophy maintains that the one sure hope of human progress which men and women today possess lies in a clear-eyed realization that foundations must be laid anew, and that only on these new foundations can there be constructed, by men of vision, of courage, and of faith, with single-minded devotion on the part of all peoples of goodwill, that new structure of co-operative effort, of tolerance, and of human freedom which will consecrate the bloody sacrifices of these past years."

#### SENATOR BALL

Senator Ball, after an introduction in which he dwelt upon the necessity of for a new world in which "obligations to the world community and the peace of the world" would "transcend national sovereignty," went on to speak of the more immediate future, saying in part:

"Along with a number of other members of Congress, I have advocated a specific commitment by Congress, particularly the Senate, to participation by the United States in an organization of nations having the clear authority to settle international disputes by peaceful means in accordance with agreed-upon principles, and also having at its command the force necessary to stop future attempts at military aggression and to make the rule of international law truly effective. . . .

"I realize as you do that religious organizations must stay out of politics. But if you determine to make your efforts finally and fully effective, then you as individuals must take part in politics, which means simply in the original selection, nomination, and election of the men and women who represent you in Congress and the White House. . . .

"It is one of the short-comings of our democracy that all too often a small minority of the people, sometimes as low as 10 or 15%, participate in the party conventions or primaries where the candidates for public office who will finally decide great issues are selected. The elections next year and in 1946 and the fundamental philosophy of the candidates nominated and elected in those elections will determine whether this nation moves forward on the road of international collaboration or whether we do as we did 25 years ago and turn back to isolation or a narrow nationalism. If the sixty million Church people of America participate actively as individuals in the selection, nomination, and election of these candi-

dates, making sure that they select men and women of integrity, courage, and vision, then I have no doubt of America's position or that we will provide our share of leadership in building a just and peaceful world order."

Senator Ball ended by quoting Alfred Noyes' poem, written for Armistice Day, 1923, entitled *The Pact*.

#### Reconstruction Report, Interfaith Statement in Senate Debate

Recent religious pronouncements on future world order were the center of vigorous debate on the Senate floor during discussion of the Connally post-war policy resolution.

Religious News Service reports that debate centered about the interfaith Declaration on World Peace signed by Catholics, Protestants, and Jews and on a post-war statement issued by the General Convention of the Protestant Episcopal Church.

Senator Claude Pepper (D., Fla.) read to the Senate the entire seven-point program of the three religious faiths, and called specific attention to the fifth plank, dealing with international institutions to maintain peace.

He stated that the manifesto is "a solemn reflection of the religious ministry and laity of the United States," and also that it "showed that public opinion has formed behind a purpose for peace through effective international organization." He said that the ministry is pleading with the nation's representatives to effectuate the "minimum requirements" of such an organization.

Senator Joseph H. Ball (R., Minn.), referring to the interfaith declaration, called attention to the fact that this is the first time in the history of the United States that religious leaders united on such an important issue.

Much discussion centered about whether the statement of the religious groups favors the Connally resolution, or the more inclusive post-war plans contained in other proposals which have been read before the Senate. Senator Pepper declared that the minimum requirements contained in the seven-point program go far beyond the Connally resolution and are more in accordance with the stronger proposals which he and other senators are advocating.

During the debate the question was raised as to why certain religious leaders were not heard by the Senate Foreign Relations Committee before the Connally resolution was reported to the Senate for debate.

The religious leaders referred to are Dr. Walter W. Van Kirk of the Federal Council of Churches, the Rt. Rev. Msgr. John A. Ryan of the National Catholic Welfare Conference, and Dr. Israel Goldstein of the Synagogue Council of America. They were informed by Senator Connally that their demands for a hearing came too late and that the decision to omit hearings had already been made. The Senator asked, however, that memoranda pertinent to the various religious post-war

pronouncements be forwarded to him.

Senator Ball read to the Senate a letter from Msgr. John A. Ryan, director of the Social Action Department of the National Catholic Welfare Conference. This letter, dated October 22d, was addressed to the chairman of the Foreign Relations Committee, and compared point five of the interfaith Declaration with the final paragraph of the Connally resolution.

Msgr. Ryan pointed out that the Church statement was more concrete since it calls for the organization of "international institutions," while the Connally resolution refers to "international authority." He said also that the statement issued by the religious bodies proposes that the international institutions set up "will develop a body of international law, guarantee the fulfillment of international obligations, drastically limit and control armaments, provide for the compulsory arbitration and adjudication of controversies, and employ adequate sanctions." The first four of the proposals are not even mentioned in the Connally resolution, Msgr. Ryan said.

Senator Pepper interpreted this letter as meaning that the Connally resolution does not meet the minimum requirements set out in the religious statement.

#### SOCIAL RECONSTRUCTION REPORT

Senator Pepper also read the report of the Joint Commission on Reconstruction adopted by the General Convention of the Episcopal Church at Cleveland. He used this statement to underline his contention that the Connally resolution is not sufficiently inclusive. He pointed out that the plank of the manifesto is in "greater agreement and accord" with the amendment that he sponsored than with the Connally resolution.

Questions came up as to whether the religious leaders, in issuing the seven principles, had authority to represent the Churches. Senator Pepper replied it was his belief that the statement represents the "sentiments of the leadership of the ministry."

He read a telegram addressed to Senator Hatch on October 25th from Dr. Israel Goldstein, president of the Synagogue Council of America, who said:

"In the name of the organized religious bodies of American citizens of Jewish faith, we urge you to reject all resolutions failing to conform to minimum requirements for a peaceful world set forth in the Protestant-Catholic-Jewish resolution on world peace."

Debate on the Connally resolution in the Senate will continue for several days and it is anticipated that there will be further discussion of the Churches' stand on post-war plans.

#### INTERFAITH

#### NCCJ Announces Expansion Program

A nation-wide expansion program has been announced by the National Conference of Christians and Jews.

Dr. Everett R. Clinchy, president of

the organization, said conference activity is being increased among schools, colleges, churches and synagogues, army and navy bases, and in the field of religious education materials.

The activity for the armed forces, he noted, has already reached 340 major military centers with audiences of more than 3,000,000 men and women.

As part of the expansion program, Dr. Clinchy reported, new offices of the organization, with paid secretaries in charge, have been opened in ten cities. These include:

A northeastern region inclusive of eastern Massachusetts, New Hampshire, and Maine, with offices at Boston, directed by Dr. J. L. McCorison, jr., former president of Yankton College, S. D.

An office in Providence to conduct a Rhode Island program. Franklin Weller, former membership and field work secretary of the Providence Chambers of Commerce, is director.

A headquarters office in Baltimore for Maryland activities, supervised by Dr. Alvin J. Miller, formerly of the School of Education, Kent State University, Kent, Ohio.

An Alabama program, conducted from Birmingham by Miss Marjorie Rank, YWCA secretary from Evansville, Ind.

Dr. Clinchy also announced that six city and regional directors have been appointed to supervise conference programs in their areas.

Community round tables of the conference, with year-round programs, are now functioning in 249 population centers with informal committees in 2,000 other communities.

## CANVASS

### United Campaign Planned In More Cities This Fall

Many more cities than last year are joining in a nation-wide, simultaneous Church financial campaign this fall, according to Stanley I. Stuber, acting director of the national United Church Canvass.

"The interest in this United Church Canvass has increased a great deal since the experiment last year. Many cities, some having from 30 to 40 churches and of all major denominations, are now busy organizing local committees. In some places Roman Catholics and Jews are also coöperating. I think this active coöperation of religious faiths is one of the most hopeful signs for a greater united religious service in the post-war world," Mr. Stuber declared.

### NATIONAL PUBLICITY

While the churches will conduct their financial campaigns during the same period of time, November 21st to December 12th, and will profit by national publicity and radio programs, each local church will be free to hold its own campaign in its usual way. No funds are collected by the national office.

"The fact that thousand of churches, from different denominations, have agreed

to hold their financial campaigns together during a certain given time is of great significance," Mr. Stuber said.

### GROWING LIST

Detroit, Philadelphia, Rochester, N. Y., Indianapolis, Buffalo, Bridgeport, Conn., Cleveland, St. Louis, Mo., Cincinnati, Cedar Rapids, Portland, Me., St. Paul, New Haven, Brookline, Mass., are some of the cities joining the national United Church Canvass.

Other places participating are: Nyack, N. Y., Geneva, N. Y., Sandusky, Ohio, Newton, Mass., Bayport, Mich., San Leandro, Calif., Mason City, Iowa, Batavia, N. Y., Pawhuska, Okla., Clinton, Iowa, Beverly, Mass., Watertown, N. Y., Frederick, Md., Ludlow, Mass., Bronx, New York City, Shreveport, La., and Richmond, Va.

The list keeps increasing daily.

Charles E. Wilson, vice-chairman of the War Production Board, is chairman of the sponsoring committee and is taking an active part in the campaign.

Wendell L. Willkie, Henry R. Luce, Harper Sibley, Charles P. Taft, and Herbert H. Lehman are supporting it.

The United Church Canvass has three aims besides its financial aspect: (1) to emphasize the importance of religion and the Church in wartime; (2) to demonstrate the united front of the Churches; and (3) to stimulate Churchgoing.

President Roosevelt has endorsed the United Church Canvass in these words: "The constructive value of the United Church Canvass is readily apparent. Annual stock taking to determine our Church memberships and other spiritual resources is most essential. What a grand thing if our religious impacts can present a unified front."

## ACU

### Regional Conference

A yearly event of importance, the American Church Union Regional Conference in New York City, will take place on Thursday, November 11th, at the Church of St. Mary the Virgin, 139 West 46th Street. High Mass in the presence of a Greater Prelate will be celebrated at 11 A.M. Bishop Conkling of Chicago will preside at the throne and Fr. Joseph, superior of the Order of St. Francis, will preach the sermon.

Luncheon at the Hotel Capitol, 51st Street and 8th Avenue, will be served at 1 P.M. John Kremer, president of the American Union, will be toastmaster. Bishop Conkling and Kenneth J. Tillotson, M.D., MSc., McLean Hospital, Waverley, Mass., will be the speakers.

After the luncheon the conferees will return to the church where the service of Benediction of the Blessed Sacrament will conclude the day's activities.

### Faith and Practice

Scheduled for October 31st, November 7th, and 14th, are three conferences on The Faith and Practice of the Episcopal Church for the World of Today, under

the auspices of the Bridgeport-New Haven, Conn., area of the American Church Union.

The October 31st meeting, Bridgeport, will be conducted by the Rev. Harold E. Towne, New York; the Rev. Ralph D. Read, Hartford; and the Rev. Roger B. T. Anderson, Waterbury. In Christ Church, New Haven, the Rev. Mark T. Carpenter, Derby; the Rev. George W. Smith jr.; and the Rev. Joseph A. Racioppi, Bridgeport, on November 7th, will conduct the conference. The November 14th meeting, in Trinity Church, Waterbury, will be conducted by the Rev. William G. Kibitz, New Haven; the Rev. Sewall Emerson, Norwalk; and the Rev. J. Warren Hutchens, Bridgeport. The presiding officer is the Rev. Delmar S. Markle, rector of St. George's Church, Bridgeport, and chairman of the American Church Union Area Committee.

## MISSIONS

### New Appointees

Departure for the field of two newly appointed missionaries is reported by the National Council's Overseas Department.

The Rev. Albert Newton Jones has sailed for Alaska, taking with him his bride. They were married last month, and left almost immediately for work at St. Matthew's Church, Fairbanks.

Mr. Jones is a member of St. John's Church, Hopewell, Va. He graduated from the Virginia Seminary in September and was ordained deacon the same month. Mr. Jones will relieve the Rev. Elsom Eldridge for furlough.

The Rev. Charles R. Matlock jr., will leave in the very near future for work in Cape Mount, Liberia. It is expected that Bishop Kroll will assign him to work with the Rev. Packard Okie.

Mr. Matlock was born in Cleveland, Tenn., and his recent home was in South Pittsburg, Tenn. He is 25 years old, a graduate of the University of Chattanooga and of the Episcopal Theological School, Cambridge. He was ordained September 15th.

## THE BIBLE

### Bible Society Adds Seven Languages to Translations

Despite war conditions the British and Foreign Bible Society has added seven new languages to its list of Bible translations. Three are for Africa, two for Oceania, one for Asia, and one for South America.

The Society, in its annual report, expresses regret that it has not been able to resume its former activities in Spain. Its Madrid depot is still closed, the ban on colportage remains in effect, and Bibles confiscated in August, 1940, have not been restored, the report states.

As to Portugal, the report adds:

"Even if there be a certain amount of hostility to the work of the Bible Society, evangelization assisted and stimulated by methodical dissemination of the Bible is going ahead."

## ARMED FORCES

Expansion of Non-Roman  
Chaplaincy Urged

Organized assistance to non-Roman chaplains in the armed forces is inadequate, according to a statement by 21 Christian leaders, who in the magazine *Christianity and Crisis* propose a four-point program to meet the need.

"The Catholics," the statement asserts, "have a great advantage over our own men through the much stronger and more generous leadership accorded them by their Church. Though Catholic chaplains number much less than one half of our own number, the number of men giving their full time to Catholic chaplains under the supervision of Bishop O'Hara is many times larger than those engaged by us."

The 21 signers of the statement form the board of sponsors of the magazine, which is edited by Dr. Reinhold Niebuhr. They explain that they are not criticizing the current leadership of the Churches nor the work now being done, but emphasize the great need for expansion.

The four points of the program are these:

1. The General Commission on Army and Navy Chaplains should be given more adequate financial resources for its work.

2. United Protestantism, either through the Federal Council of Churches or through the General Committee of Army and Navy Chaplains, should appoint religious leaders of national repute to devote their full time to a ministry to the chaplains, counselling with them, helping them plan religious and educational programs and bringing them together in periodic retreats and conferences. Our plea for such a step involves no criticism of the splendid work now being done on a voluntary and part-time basis by various leaders. But men on full time are needed for this task.

3. Literature dealing with the broader issues of the war and the post-war period and presenting the relation of the Christian faith to the moral issues upon which our nation and the nations of the world must make their decisions, is needed in much greater variety and in larger quantities than is now available.

4. These and other necessary projects of expansion will require considerable funds. We believe that the Church can raise them either from funds now available or by special appeal. At least a half million dollars a year should be made available for a united program."

The statement adds: "We know that something is being done along all the lines of advance suggested. But what is being done is not adequate."

In an introduction to the four-point program, the 21 Christian leaders assert:

"The undersigned sponsors of *Christianity and Crisis* are persuaded that the Protestant Church in America is not fully meeting its responsibilities and opportunities in the religious work among our armed forces. The government has provided unusual facilities for a religious ministry to the men and women in the army and navy.

But our opportunities to provide guidance in personal moral and religious problems and in interpreting the larger moral and spiritual issues which underlie the war, are being inadequately met. Though the armed services are expanding their educational program, the particular resources which must be drawn from the Christian faith in dealing with world problems are not now being mediated to our service men.

"The General Commission of Army and Navy Chaplains has done what it could with the limited resources at its disposal; but its resources are far too meager to meet the opportunities which are open to the Church. Letters from many parts of the world convince us that chaplains often feel themselves isolated and inadequately supported by united Protestantism. With the exception of *The Link*, publication of the Christian Service Men's League, no general literature reaches them; and literature dealing with the larger issues of the war and the nature of the peace which is to follow has not been made available to them.

"We are convinced that steps should be taken immediately to expand the Church's work among the armed forces, and more particularly its help to the chaplains."

Churchmen among the signers of the statement are the Rev. Howard Chandler Robbins, Mr. Charles C. Burlingham, and Mr. Charles T. Taft. The other signers are:

Drs. John Coleman Bennett, John Crosby Brown, William F. Cochran, Henry Sloane Coffin, Sherwood Eddy, Ernest Graham Guthrie, Douglas Horton, Lynn Harold Hough, Henry Smith Leiper, Francis J. McConnell, Rhoda E. McCullough, John A. Mackay, John R. Mott, William Allan Neilson, Reinhold Niebuhr, Justin Wroe Nixon, Henry P. Van Dusen, and Charles T. White.

## Chaplains at Harvard

Thirteen clergymen of the Episcopal Church are in the Harvard Chaplain School for the current session. Upon graduation they will be placed in active service as Episcopal chaplains. They are:

Maj. Alwyn E. Butcher, rector, St. Paul's, Salt Lake City, Utah; 1st Lt. Robert M. Crane, on the staff of All Saints', San Diego, Calif.; 1st Lt. Frederick C. Joaquin, on the staff of the New York City Mission Society; 1st Lt. Russell O. Kirsch, assistant, St. Peter's, New York City; 1st Lt. John S. Kromer, chaplain, Groton School; 1st Lt. Thomas Mathers, rector, Grace Church, Huron, S. D.; 1st Lt. Harry S. Musson, on the staff of the Advent, Louisville, Ky.; Maj. Frank R. Myers, rector, Christ Church, Douglas, Wyo.; 1st Lt. Cameron H. McCutcheon, rector, St. Thomas', Oakmont, Pa.; 1st Lt. Ernest A. Phillips, on the staff of Trinity, Pottsville, Pa.; Lt. Col. Donald C. Stuart, rector, St. George's, Utica, N. Y.; 1st Lt. Samuel Tyler, Jr., canon, Christ Church Cathedral, St. Louis, Mo.; Lt. Col. John Williamson, rector, St. John's, Sodus, N. Y.

## Army Chaplain Brings

## The Church to Attu

The first services of the Church ever held on Attu Island are described by Chaplain Francis W. Read in a letter to Bishop Bentley of Alaska. Chaplain Read, a priest of the diocese of Los Angeles, came to the island with the first contingent of U. S. troops. In his letter he mentioned services on other islands, also believed to be the first in those areas, but military security forbids precise identification of these places.

Chaplain Read writes:

"As one of the chaplains of the Army task force which attacked Attu Island, it was my privilege, on May 23, 1943, the Fourth Sunday after Easter, to celebrate the Holy Communion in a Field Hospital tent at Massacre Bay. This I believe, was the first service of our Church to be conducted on Attu, and possibly in the whole Aleutian chain.

"I had landed on May 11th, with the first troops to attack Attu, and on May 16th, the Third Sunday after Easter, I conducted numerous services for groups of troops, but could not celebrate the Holy Communion because my portable altar, with wafers, wine and vessels, had not been located among the supplies on the beach. The next Sunday, however, it had been found, and I celebrated at 3:30 in the afternoon. This hour was necessary because of battle conditions, a morning celebration being impossible. There were 15 Communions, and among the congregation there were several medical officers, communicants of parishes in various parts of the States.

## MEMORIAL DAY

"The second celebration on the island took place the following Sunday, May 30th, Rogation Sunday, in the same place where we had the services the week before. It being Memorial Day, I had special intercession for the repose of the souls of men who had laid down their lives in the battle which was still raging. In all my life I shall never forget that Eucharistic service on Memorial Day on Attu Island.

"By the next Sunday, the battle was over, and, on June 6th, the Sunday after Ascension (my birthday, by the way), I held an open-air celebration, because no tent could contain the congregation. The service was held at 10:30 A.M., with about 100 Communions. It was offered as a thanksgiving for the victory on Attu and the end of hostilities. An entire artillery battalion was present at this service, the Commanding Officer, a devout Churchman, being a communicant of a parish in the south.

## REQUIEM

"Other celebrations of the Holy Communion were held as follows: June 13th; Whitsunday, on the shores of Massacre Creek. June 20, Trinity Sunday, in Sarans Valley, with a large part of a medical battalion in attendance and many Communions. June 27th, First Sunday after

Trinity, at a field hospital in Sarana Valley, and July 4th, Second Sunday after Trinity, at a field artillery position in the same area. July 4th had been designated as a special Memorial Day for those who had died in the battle of Attu, and I made this service a requiem for our departed comrades.

"During the time I was on Attu, I also officiated at nearly 70 general services, besides celebrations of the Holy Communion. I officiated also at a large number of funerals, including those of many communicants of our Church. The names and details cannot be divulged because of censorship, but they are all recorded in my register.

"As there was no other Episcopal chaplain with our task force, I conducted the only services of our Church held on the island.

"Later, on . . . ., I celebrated the Holy Communion on the following dates, July 18th, the Fourth Sunday after Trinity; July 25th, the Feast of St. James, August 1st, the Sixth Sunday after Trinity, August 8th, the Seventh Sunday after Trinity. There may have been previous services of our Church, but to the best of my knowledge, this was the first. I also held general worship services on each of these Sundays.

"On August 22d, the Ninth Sunday after Trinity, I held general worship services at . . . ., but could not celebrate the Holy Communion, as my kit had not been located. However, it had been found a week later, and on August 29th, the Tenth Sunday after Trinity, I celebrated the Holy Communion in a tent at . . . . To my best knowledge, this was the first service of our Church to be conducted there.

"At these services I used the portable altar furnished by the Army and Navy Commission of the Church. Sometimes it rested on boxes of rations, sometimes on the back of tractors, sometimes on the operating tables of a field hospital—in fact, wherever I could find a place to rest it. I cannot praise too highly this valuable piece of ecclesiastical equipment, which the Commission has made available to our chaplains. It makes services anywhere seem Churchly. It is my regret that I am unable to send you any photographs taken of these services.

"This letter is written to you as the chronicle of what I believe to be the first services of our Church on Attu Island, and possibly in the entire Aleutian chain. I believe this information will be of interest from a historical point of view to you and to the Missionary District of Alaska.

"P.S. I append a new suffrage which we were sorely tempted to add to the Litany: 'From Attu, Good Lord deliver us.'"

### Bishop Ziegler's Son

#### Missing in Action

Lieut. George H. Ziegler, son of Bishop Ziegler of Wyoming and Mrs. Ziegler, is missing in action in the European war theater, as of October 10th, according to a telegram received from the war department.

Lieut. Ziegler is an air force bomba-

dier stationed in England. He has participated in a number of spectacular air raids on German targets. On October 5th it was announced that he had been awarded the Air Medal for meritorious attacks on enemy-occupied Europe.

He was mentioned in the national press last August as having prevented a bomb from dropping on English soil, almost sacrificing his life. When his Flying Fortress was returning from a bombing expedition to Holland, Lieutenant Ziegler was standing over the bomb bay, working to secure one bomb which had not been dropped. Suddenly the bomb bay opened, and the explosive started to fall out. He grabbed the bomb, held onto it with one arm and to the edge of the bay with the other until he could be dragged to safety by one of his companions, who also pulled the bomb inside.

His twin brother, Second Lieutenant Fred Ziegler, is stationed in the North African war theater with the field artillery.

### Bishop's Daughter Joins WAC

When the talk gets around to the subject of Japan, no WAC at First WAC Training Center commands a more attentive audience than Pvt. Frances Nichols of Salina, Kan.

Daughter of Bishop and Mrs. Nichols of Salina, 21-year-old Frances has spent all but a few months of her life in Japan. "I guess you could say that I come from a long line of missionaries," she smiles. "Mother and father met there and were married. Mother's parents, also Episcopal missionaries, were married in Japan. I think theirs was the first Western style marriage ever performed in that country."

Pvt. Nichols was born in Tokyo, where her father was Bishop of Kyoto.

Private Nichols, who joined the Women's Army Corps in September, is eager to make use of her extensive knowledge of Japanese and French. A brother, Walter, is a lieutenant in the Navy. Another brother, James, is an M.P. in the Army, and a sister, Cecil, is soon to join the Red Cross foreign service division.

### Reorientation Program Planned During Demobilization Period

A plan whereby some 60 prominent clergymen representing the Protestant, Catholic, and Jewish faiths will devote from one to four months of their time addressing military units in this country and overseas during the post-war demobilization period is being developed in Washington by the National Conference of Christians and Jews.

Traveling in groups of three, these clergymen will interpret to service men and women the issues for which the war was fought and will help formulate a transitional psychology for military personnel in process of demobilization.

At the same time, it was learned, a similar plan designed to acquaint civilians with the problems of the demobilization period is being studied. Under this proposal, Army and Navy chaplains will be

enlisted to address two- or three-day meetings in at least 100 communities throughout the country.

The program is being developed by the Army and Navy division of the National Conference under the direction of the Rev. A. W. Gottschall.

### HOME FRONT

#### Church Services in Kaiser Ship Yards

In direct response to the requests of shipbuilders in the Kaiser yards in Portland, Ore., the Council of Churches has inaugurated Sunday services to be held in the Kaiser company, Swan Island yard, during the workers' lunch hour. Different speakers, of different church relationships, will be appointed to preach each Sunday. The Episcopal Church in Oregon cooperates closely with the Council of Churches. In December, Bishop Dagwell will conduct a shipyard service.

The requests from shipbuilders came in the form of letters left in the yard's suggestion boxes. These boxes are placed about the yards as a means by which the workers can bring their suggestions to the attention of the Labor Management committees—suggestions that range from inventions and new ideas for expediting the work to personal complaints and problems. More and more frequently, the company found requests for church services to be held in the yard. Since work continues on Sunday, shipbuilders stated that they had been unable to attend church for many months.

The shipbuilders have half an hour for lunch. Because distances are so great in the shipyard, time does not allow the majority of them to collect in one place, so services are broadcast by public address system to shops and ways. Those working near at hand climb onto scaffolding or steel plates within view of the platform where the services are held.

The Swan Island yard employs over 30,000 people, of which 11,000 are present during the Sunday day shift.

### Parishioners Serve With Coast Guard

Each week a number of the men of St. Andrew's parish, Tampa, Fla., along with their rector, the Rev. Martin J. Bram, serve without pay in the Coast Guard Volunteer Port Security Force.

Nor does the "war effort" of the parish end there. The parish auxiliary has taken on the furnishing of two 20-by-80-foot rooms at near-by airfields, and has visited convalescents, helping many of them to write letters home. The rector has helped the Red Cross obtain subscriptions to out-of-town newspapers for men at the station hospital and has aided in the campaign to furnish all the many day rooms at the Army air fields in the vicinity.

St. Andrew's, with several other Tampa churches, is maintaining a downtown building as a service center, attracting as many as 10,000 service men in a single month.

# On Going to Chungking

By John Claiborne Davis

Master in St. Alban's School, Washington, D. C.

PERSONAL morality can be variously interpreted in the light of Webster, Freud, Calvin, or Thomas Aquinas. Unfortunately, those two words, which are used every day of the week by the press and radio commentators, and every Sunday from the pulpit, survive with their spelling intact, but not their definition.

The search after personal morality was tentatively defined by Thoreau when he wrote:

"What news! How much more important to know what that is which was never old! 'Kieou-he-yu (great dignitary of the state of Wei) sent a messenger to Khoung-tseu to know his news. Khoung-tseu caused the messenger to be seated near him and questioned him in these terms: What is your master doing? The messenger answered him with respect: My master desires to diminish the number of his faults, but he cannot come to the end of them. The messenger being gone, the philosopher remarked: 'What a worthy messenger.'"

And by that Thoreau meant that man should turn inward as well as outward, that progress and spiritual city-planning, like charity, should begin at home, and that one should build Jerusalem in the land of ourselves, with the individual his own mason.

For well over a hundred years western civilization and especially America has been further confusing the issue of progress, mistaking "progression" for "amelioration." The cynical 18th-century expectation that man could lift himself out of spiritual mire by well-made bootstraps, his libraries, inventions, and interest in his fellow man, has resulted in the creation, in the terms of the above definition, of nations of moral adolescents who scold the race for its errors, spiritual Neanderthal men who result logically from the objective of assuming that technical perfection will have beneficial "moral" results.

The managing editor of a newspaper considered "one of the ten best in the United States" recently told a schoolboy dinner that we were entering upon one of the most glorious periods in our history. Why? Because he had been told, in a conversation with the head of a large international airline, that post-war aviation would be so highly developed that one would be able to go from New York to Chungking in two days and around the world in four.

The problem of what I would do in Chungking after the war bothered me for the rest of his speech, which was a set of variations on the theme of circumnavigation. In the first place, I asked myself, why should I go to Chungking? And if I did, what advantage would there be in my getting there two months sooner? In the long run I ought to be able to circumscribe my life enough so that I would not be placed in the position, to me unfortunate, of having to go there at all.

Though it may seem treason, I don't see any advantage in riding around in a glass car, which people are hell-bent on making for me even now. Nor, while I am on the subject, do I see any point in giving a glass car to the Bantu tribesmen for their uplift, though if I had to choose between the Bantu and me as its recipient, I am sure I would give it to the Bantu. For the development of plastics and communication would leave me very little time to build my own highways and repair my system of internal intercourse, which is in very bad condition.

Faced with the fact that rapid technical advance will eventually force me to Chungking, what can I do about it? And here is the entrance of the issue of personal morality. To investigate my own life is a task which will take up my entire time until the day when I will leave behind me many errors uncorrected, many faults half-corrected, but some things understood, and with the record of having spent part of my life trying to devise some sort of communication system between my actions and myself. All the magnificent industrial structure of modern America, and all the airplanes flying from here to Chungking and Calcutta, will not enable me to get from me to me one bit more quickly. Though I will be flying from here to there to salve my boredom, I will still be using the same spiritual go-cart in order to get from one room to another in my soul.

This problem of man, a real problem in communication and shipping, is not new, and it has always been the poets who have had the insight to point it out to mankind. Thoreau, viewing from Walden the signs of technical expansion influencing man around him, warned against them. We now consider Thoreau interesting, or important historically, but few of us apply his remedies to the disease which has spread over five continents since the day when he attacked the minor symptoms of the railroad, the newspaper, and the post-office. That the French Revolution, or the Industrial Revolution, was a blessing is once more a subject for debate.

Hart Crane, who in the 20th century again pointed to the problem, tried to emphasize man in the midst of a technical world, but ploughed in the sea. And perhaps, when this war has been put away, someone else will attempt a solution.

The influence of the war on man's discovery of himself is still undeterminable. So far, man's interest in his spiritual harrowing has been represented by increased attendance in churches, but it has been accompanied by a mushrooming of seances, fortune-telling, horoscope-reading, and editions of Nostradamus. His interest in the spiritual is only reluctantly directed toward himself, and those means which try to turn him accurately in that direction are usually the most unpopular. Self-examination is a pastime requiring three

things people hate most: solitude, criticism, and change. That is why the spirit must wait patiently until, if ever, man forgets his interest in external nostrums and casts his seed on the stony but paradoxically profitable soil of his own moral nature.

This harrowing and sowing should not be without bearing on the peace of the world after the war. Mankind must gradually construct its own soul by means of an individual code, and the reconstruction of the world lies in the general acceptance of a good individual soul. Christianity certainly possesses a good example of such a code, but it is an unfortunate but clear fact that Christianity, since the middle ages, has had very little actual opportunity to impose it on a reluctant world of nations that has set up the graven images of "progress," "business ethics," and "international law" in its place. We must relearn that life acquires meaning not through comfort and facile sin, but through sorrow and death.

Five years ago I wrote an "Under Thirty" letter to the *Atlantic Monthly*, one which had for its point the problem of what to do about the crystallization of the mind between the ages of 20 and 40. I remember that I tried to draw "the frontier between youth and maturity," where rationalizations become the realities we live by, and prejudices develop into the fixed opinions we keep the rest of our lives. That was 1938.

Since that time I have been conscious of leaping back and forth over the frontier, but each year the hops backward become fewer and my position on the other side of the line more constant. Now, in my effort to discover a code, I acknowledge as undramatic but necessary truth what I formerly tarred as organized inertia on the part of the "other generation." The open, codeless mind has become the philosopher's stone turned to porous rock, for it has taken me five years to learn that war and love, birth and death, make the mind live by the heart rather than the other way around.

And so to form this individual code I must turn into myself, must improve my own system of communications, which is a fantastic cowpath now, and forget about Chungking for the present. This war, and my threatened translation to Chungking, have made me think of my own private construction, decided on but not started, hoped for but not spiritually financed, and I have only now started surveying.

## CHURCH CALENDAR

### November

7. Twentieth Sunday after Trinity.
14. Twenty-first Sunday after Trinity.
21. Sunday next before Advent.
25. Thanksgiving. (Thursday.)
28. First Sunday in Advent.
30. St. Andrew. (Tuesday.)

## The Vote By Orders

TO SOME of the Deputies at the recent General Convention the "vote by orders" on the amendments to the Marriage Canon was more than slightly irritating. The amendments were lost by what seemed to them to be an unreasonably artificial method of counting votes. It is not the first time that such grumblings have been heard and we believe it is because a good many younger deputies, particularly among the laymen, do not understand the reason for this unusual bit of parliamentary procedure.

The vote by orders is more than a canonical provision. It is part of the Constitution of the Episcopal Church dating back to the first Constitutional Convention of 1789. Since that time it has been amended in a few particulars but only for purposes of clarification. In 1889 a handpicked Commission, of which Melville Fuller, formerly Chief Justice of the United States Supreme Court, was a member, made a notable report on the subject explaining just what the vote by orders was meant to be. In 1901 when the Constitution and Canons were completely overhauled, this provision was carefully retained.

In the House of Deputies the vote by orders is required for the ratification of any amendments to the Constitution or changes in the Prayer Book. On any other subject before the House it may be demanded by the unanimous request of all the members of any clerical or lay deputation from any single diocese. In such an event the roll of dioceses is called — first in the clerical order and then in the lay order. Each diocese casts one clerical and one lay vote and there must be a majority of all the votes cast in each order to secure passage of the matter under discussion. If within any deputation two of the four votes go one way and two the other way, the vote is announced as "divided" and cannot be counted in the affirmative. In making up the total such a divided vote technically ranks as negative. Thus it becomes possible for an actual majority of individual votes to be in favor of some resolution without its being adopted due to the negative value of divided votes.

This is what seems to have happened in the vote on the

proposed Marriage Canon at the recent General Convention. A vote by orders was called for and the secretary of the House read off the names of the dioceses and missionary districts. Each diocese cast a single vote in each order and each missionary district cast a one-fourth vote. In the clerical Order the total was announced as  $38\frac{3}{4}$  in favor of the new canon with  $31\frac{1}{4}$  opposed and 9 divided votes. In the lay Order the vote was  $45\frac{1}{4}$  in favor,  $24\frac{1}{2}$  opposed and 4 divided. The canon therefore failed of adoption by a margin of  $1\frac{1}{2}$  votes in the clerical Order. An expert in statistics might do some fancy juggling with these figures and it must also be remembered that the House of Bishops might or might not have concurred with the action of the Deputies. Nevertheless it appears that the canon was rejected even though it received a slight majority in the voting.

WHY, ask some objectors, should an antiquated and artificial method of counting ballots be allowed to deny the will of the majority in the Convention? It would not happen in any secular assembly. Why should it be so in an ecclesiastical council? The answer is that an ecclesiastical council is deliberately meant to be different. It has been an accepted principle in the Church for the past 19 centuries that no important decisions should be made in a Church council by a bare majority of votes — particularly in any matters that touch questions of faith or morals. Catholic tradition insists that such decisions should be virtually unanimous — that is, that the majority vote should be so large that it could unquestionably be accepted as the will of the whole Church. That's why amendments to the Constitution or changes in the Prayer Book must be voted on at one Convention and ratified at the next Convention three years later while notice of the pending action is submitted to all the dioceses during the intervening period. That's why in any important matter the vote by orders may be demanded. We purposely make it difficult for General Convention to adopt critical measures in order that we may be sure of a large enough majority to speak the mind of the Church.

Let us take a striking illustration which is much too little known. We of the Anglican persuasion consider the dogma of papal infallibility to be an example of intellectual absurdity and a piece of spiritual insolence. There is, however, still another reason why it has no right to be imposed on a Church which was largely unwilling to receive it. The definition of the dogma of papal infallibility by the Vatican Council in 1870 was done in flat contradiction of Catholic tradition. Sparrow Simpson has told the story in his interesting book entitled *Roman Catholic Opposition to Papal Infallibility*. He tells of the violent controversy which tore the Roman Catholic Church on this subject over a period of many years before the Council met. It is known what some of the bishops said against it on the floor of the Council. Among other things they pointed out that the tradition of the Church demanded "moral unanimity" for the definition of any specific doctrine and they insisted that such unanimity was lacking. It was recalled that at the Council of Trent the Pope had sent a letter advising "that nothing should be defined without the bishops' unanimous consent." But when the vote was taken

### Today's Gospel

20th Sunday After Trinity

"**M**ANY are called but few chosen." The call of God is to all, and it is with sadness that we see so many refusing to turn to Him. With even greater sorrow we recall the many who once promised to follow Christ but have turned back and no longer regard Him. At Baptism, again at Confirmation, whenever we say the General Confession, we undertake to be faithful followers of our Lord. To be among the chosen requires life long following in complete obedience. As we offer this Holy Sacrifice let us pray — by name where we can — for those of our parish who have grown lax in devotion to God. Let us pray for an increase of faithful members of God's family, that those who have given up may return, that of all those who have promised to follow Christ none may be rejected at the last.

on the formula of papal infallibility there were 601 ballots cast of which 451 were in favor, 88 were opposed, 62 were cast conditionally and at least 70 bishops (some say 90) absented themselves from the voting session. The doctrine was defined in the face of at least a one-third opposition and that very fact provoked a scandal throughout Christendom at the time.

We are not afraid that the General Convention of the Episcopal Church is in danger of being manipulated in its voting but we do believe it to be the part of wisdom to make sure that no precipitate action is ever taken by a narrow majority of votes. We are not running political caucuses wherein votes are traded and backs are scratched in order to swing a vote or two into the majority column. In a Church council we are meeting as brethren who desire to do the will of God for the welfare of His Kingdom. We are not interested in carrying points of order but in uniting our wills to His will. We may hold conflicting opinions and we may debate our differences vigorously but no vote should prevail which does not represent the mind of the Church. There may be times when the vote by orders is irritating. Nevertheless it has sound reason for existence and stands for a principle which is ancient without being antiquated.

### Christian Leadership for Peace

WE PUBLISH in this issue a report of the part played in the Senate debate on the Connally post-war policy resolution by the seven-point statement of Catholic, Protestant, and Jewish leaders and the report of the Episcopal Church's Commission on Social Reconstruction. Senator Pepper of Florida, a Baptist, called the attention of the Senate to these statements and asserted that they called for a much more vigorous statement of policy than the Connally proposal.

Other Senators joined him in urging that the Senate pay heed to the religious statements; and comments were presented from Catholic, Protestant, and Jewish leaders, criticizing the Connally proposal as less than the minimum requirements for the post-war world envisaged by the forces of religion.

This, to our mind, is exactly the way in which religious influence should be exercised in public affairs. The spokesmen for the Church groups came neither as suppliants nor as negotiators, nor did they have the quasi-official character of appointed consultants. Speaking in complete independence of the processes of politics, they presented the insights of religion, and left the politics to the politicians.

Of course, Christianity has something to say about politics. Of course, it is important for politicians to be Christian men. Of course, the redemption of the political order, like all human redemption, depends on its submission to the sovereignty of God. None of these facts requires the Church to involve itself in politics, whether national or international. That work belongs to Christian politicians like Senator Pepper and many another statesman in both the leading political parties. Having made its prophetic message known, the Church would only be compromised and reduced to the level of a political pressure group by entering officially into the processes of government.

Once having entered the partisan arena, the Church would be confronted with two possibilities: One, that it would be the dominant force in politics; the other, that it would not be the dominant force. It is difficult to say which of these possibilities is more distasteful. If the former, it would be

throwing the mantle of divine sanction over all the selfish, purblind, and partial decisions of government; it would subject itself to the pressure of groups anxious to use the Church for an ulterior purpose, and find itself burdened with individuals whose interest in the Church was merely interest in temporal power. If the Church were not the dominant force, it would be in the position of negotiating for the will of God, compromising with injustice in one place to achieve a little more justice in another.

THE KIND of leadership which the Church can and must give in the political field is effective just so long as the Church stands outside of direct commitments and negotiations. When it becomes a political party or a pressure group, its moral authority becomes the moral authority of such groups. This has happened before. It has taken many, many years for the Church of England to regain its moral authority, destroyed by its direct participation in government, and the penance whereby it has risen again was a long period of silence and political subjection. The same process will take place again, wherever the Church succumbs to the temptation to join in the government of the kingdoms of this world.

As this is written, it is still too early to say what sort of foreign policy resolution the Senate will pass, although it seems likely that the harmless and noncommittal Connally resolution will be adopted in spite of the call of the religious leaders for a bolder approach. Whether or not religious influence succeeds (with, of course, other influences) in affecting the Senate's decision, the part played by religion in the debate is the only wise and practical one from the long-term point of view.

### Interdenominational Help for Chaplains

A FULL-TIME ministry of "religious leaders of national repute" to the non-Roman chaplains in the armed forces is proposed by the board of sponsors of *Christianity and Crisis*, as reported in our news columns this week. An important purpose of this ministry, as interpreted by Dr. Reinhold Niebuhr in an editorial, is "to make the Christian faith a resource in forming the minds and consciences of the men on the deeper issues of the war, particularly the ultimate objective of creating a more adequate community of nations."

To the extent that this objective rules the selection of leaders to carry forward the program and inspires the program itself, it is one in which the Episcopal Church can fully coöperate. However, there are other overtones to the proposal which require a word of caution.

In the same editorial, Dr. Niebuhr says, "Many chaplains have had no personal contact with Church leaders since they entered the service. Meanwhile they face innumerable problems, having to do with their pastoral and preaching functions, in which they desire and require help and counsel. . . . Protestantism, with more than twice as many chaplains as the Catholic Church, gives them only a fraction of the leadership and support which the Catholic Church accords its chaplains. Nor can this work be effectively performed merely by denominational contacts. The chaplains are engaged in an interdenominational ministry and require support by a united Protestantism."

The Protestant chaplains are engaged in an interdenominational ministry only to the same extent and in the same

(Continued on page 22)

# The Bible in the Barracks

By Dr. Francis C. Stifler

**C**HAPLAIN, I've read through my little Testament—have you a whole Bible?" So asks a young Naval officer from the South stationed in North Africa. On the high seas a chaplain writes, "You will be interested to know that I find an increasing demand for Bibles and New Testaments." And still another writes, "We find it a difficult matter to keep an adequate supply of New Testaments on hand for our new men coming in, so great is the demand for them." Then this chaplain, stationed in South Carolina goes on to outline his needs. "I recall one Sunday," writes a chaplain at the Great Lakes Naval Training Station, "having an extra large number ask for New Testaments. It so happened that Sunday that we had 1,000 copies of the New Testament which your organization had provided. There were three services and we ran out of New Testaments at the third service. It was one of the thrills of my life."

Everywhere there seems to be a surging call for the Scriptures, as more and more chaplains write in for New Testaments to give to the boys. The government, the Pocket Testament League, the Gideons, the American Bible Society, all are stretching out to answer that call. In a little over three years now, the American Bible Society has supplied 3,375,673 volumes of Scriptures to the personnel of the armed forces. Of this number, 2,666,143 copies of the New Testament containing selected Psalms, prayers, and hymns, with special binding for the Army, Navy, Air Force, Marines, Coast Guard, WACS, WAVES, and Merchant Marine have been distributed by free grants to the chaplains and

by sales to individuals who wish to give them to their friends in the armed forces. Pulpit Bibles for use in camp chapels and on ships are provided at the request of the chaplain.

ing to one chaplain, who says, "I had Bible day in mid-ocean. I had my assistants take the Bibles out on deck in places where men were . . . They lined up by the hundreds to get theirs. From then on to the end of



N. Y. Daily News Photo.

FRANK MANN offers the first of 20,000 New Testaments to the Merchant Marines

The Bible is no longer just a talisman, the possession of which may save the owner from danger. It is coming to be regarded as a weapon for living, accord-

the voyage it was the usual thing to see men sitting around all over the ship reading their Bibles." The men are turning to the Bible and finding in it companionship and comfort in a period when families and friends are far away and crises are recurrent. In the Bible each man meets his Friend, an incomparable Friend, who knows all about him and believes in him, a Friend in whose strength and wisdom he can rely. This Friend says to him, "I am with you always, even unto the end of the world," "I will not leave you comfortless, I will come to you." It is of this Friend that one man writes, "If I go down to hell, Thou art there also. If I take the wings of the morning and remain in the uttermost parts of the sea, even there also shall Thy hand lead me."

The Bible, the sword of the spirit, is carried by the service men wherever they go. The Bible is in the barracks, the Bible is also in battles. In the South Pacific a chaplain says, "You should know that the New Testament is a pillar of strength to our fighting men in moments of deadly seriousness." It now goes with the men on their longest, most arduous missions, ready to conquer fear, loneliness, despair, even hunger. A report comes from a Naval Air Station as "a squadron was equipping rubber life-rafts (of transport planes) for possible use. One of the men equipping them had been in a life-raft for five days. He asked that a New Testament be placed in his raft. Immediately the other men all made a similar request. If the life-



CAMP CROWDER, Mo.: New Testaments arrive from the American Bible Society

rafts have to be used, the Testaments will serve in a glorious way."

The Testaments are put not only into the life-rafts of the Air Corps and the lifeboats of the Merchant Marine, but into the so-called "crash-kits" of the Navy. Within the past week came a request for 25 New Testaments from the First Naval District. These Testaments were to be included as part of the standard equipment in crash-kits which are carried by lighter-than-air craft (blimps) to drop to survivors of torpedoed ships who may be floating on the ocean.

In practical terms, what does it mean to the men, this handing out of free Testaments? Let the story of a chaplain in the South Seas tell you. "The Easter season," he says, "was fittingly observed by my 'Seabees' on these beautiful islands. At the early morning and regular services offerings were received for the work the American Bible Society is carrying on so effectively among the armed forces. The total amount came to \$76 and a money-order is enclosed. This is only a small token of appreciation for what the Lord has done through you." From the lean pockets of these men comes grateful testimony to the strength which the Bible gives to them. The war, closing in on them, has shut out their normal life of love, work, fun, and security. All that is left of it comes to them in letters, photographs, and memories. But their need for a meaning in life is still urgent, particularly when death often comes close. In the words of the Lord they are finding this meaning, and the strength to endure suffering, and a Friend to talk with, who will understand their problems, guide their plans, and share their dreams, walking beside them by day, guarding over them by night.

## FOREIGN

### JERUSALEM

#### British Soldiers Studying For the Ministry

The place of religion in the post-war world is already receiving serious consideration from the men of Britain's armed forces.

In the Middle East alone, some 300 officers and men are planning to enter the priesthood of the Church of England after the war. Recently, 50 of them attended a week's course at St. George's Cathedral, Jerusalem.

The course was given by various chaplains of the armed services.

The men gave up their normal leave time to attend lectures, visit various holy places in Jerusalem—including the Church of the Holy Sepulchre and the Dome of the Rock—and spent time in meditation and study.

The majority of the 50 were army personnel, but there were also 15 students from the Royal Air Force and one naval officer. The week's course was designed to give them an idea of what type of work to expect when they are accepted as candidates for Holy Orders.

### CHINA

#### Letter of Appreciation

Bishop Ronald O. Hall of Hongkong has just sent from China to Church headquarters in New York a "Letter of Appreciation and Anticipation."

"Thank you PECUSA," says the

Bishop. "Thank you for what you have done in the last hundred years for China. Thank you and thank God."

Bishop Hall tells of Bishop Boone's arrival in Shanghai in 1844, and from his beginnings, the development of "a chain of churches and schools and two great universities" spreading up the Yangtze Valley to Chungking.

Now all the territory from Shanghai to Ichang lies in the hands of China's enemies. "As I write, only one ordained missionary of your Church is functioning freely in China, and he is an Englishman whom you generously took into your fellowship in order that diocesan funds could be freed to support a Chinese bishop for the Burma Road. This of course, is Bishop Andrew Y. Y. Tsu, who is now in the United States on behalf of the Chinese government and of our Church in China. [Since Bishop Hall wrote, Bishop Gilman has arrived in China.]

"The picture of your work—'only one ordained missionary' is really unfair, for Chinese pastors and educators you have trained are spread far and wide in occupied and in free China.

"I am just back from Tali in Western Yunnan. There Boone University's most distinguished son, Dr. Francis Wei, is now president of Hua Chung College refugee from Hankow. Boone has become a constituent part of Hua Chung, and not by any means the least important constituent.

"Earlier in the year I was in Changsha. There you support the Rev. Newton Liu. Youthful in years and appearance and miniature in physique, Newton Liu is a giant in responsibility and leadership; chairman of the local Relief Committee, the Interchurch Council, leader of Rotary and active and devoted in his own Church ministry and in the leadership of the Church that is still free in that wide area of Hunan. My own first acquaintance with Newton Liu was when after the burning of Changsha he revived the Rev. Walworth Tyng's tradition of a monthly Eucharist in English with an open invitation to all other missionaries to come. Here was a Chinese priest providing out of the treasure house of our Anglican tradition, spiritual food to missionaries from many countries and Churches, and the alms at the first Celebration went to the dean of St. Paul's Cathedral for a burnt out church in London. Those who had been through fire knew what fire means.

"Chungking also has reason to thank God for the Episcopal Church of America, not only for the many laymen now active in government who are graduates of your schools and colleges and have from you learned to know Christ Jesus, but also for the pastoral ministry of Grace Community Church. For in all Chungking this is the only church really able to meet the needs of China's wartime capitol. The Rev. Stephen Tsang is pastor of Grace Church. The Methodists provide the buildings and many active members. Dr. Hollington Tong, who accompanied Madame Chiang to the United States, is chairman of the vestry."

Bishop Hall tells of the work on the

### Seeking the Kingdom

*From a Letter by a Member of the Coast Guard*

THE STEEL mills at night present an electrifying spectacle of man's energy, drive, and ingenuity—his ability to achieve the seemingly impossible in a truly colossal way. There is a great contrast between these scenes of industry and the hallowed interiors of the quiet churches I have visited. The mills testify to the lengths to which man will go, and the energy he expends to produce goods of iron—at the present time mostly implements of destruction. Men say that this is a war of ideals, a war of altruism, but I wonder if the mills would operate with quite as much unbounded energy if the profit were eliminated from the products of their activity, if ideals alone would provide the incentive to engage in such gigantic efforts. The Church is truly more altruistic than any political regime or national institution devised by man, families of nations, world courts, or what-have-you; the Sacrifice of the Cross and the Resurrection offer men the power to achieve far greater heights than the fabrications of steel, namely, the triumph over sin and all injustice, and the establishment of

Christ's Kingdom among the nations of the world. And yet the Cross offers no profit, no dividends to swell the coffers of luxurious living, and while the steel mills roar and whirl at a dizzy pace, Our Lord looks down from the altars upon empty churches, empty save for a few short moments on Sundays.

It seems to me that we are so busy destroying one another in order to preserve what we believe to be an idealistic nation that we forget the admonition to "Seek ye first the Kingdom of God." If there is the slightest taint of greed for profit or selfish benefit to be obtained out of the sufferings of this war, it can hardly be said that we are "seeking the Kingdom," and I wonder what profit the world will gain if it loses its own soul after or during the fighting of this conflict. I wish these peaceful, quiet, empty interiors surrounding the Lord's Presence could somehow leap into the activity, strength and power exhibited by the steel mills, and assert themselves among men with equal energy, that the Light of the Lord may shine upon whatever economic order comes out of the present struggle.

## Our Lord And Our Pocketbook

Inside of a couple of weeks, your Church will definitely face you with the question of determining what your share of The Family's financial needs for next year shall be. If you haven't learned yet to look upon your Parish Church as The Family House, and your Priest as the spiritual Head of that House (now, can't you see how natural it is for us to call our Priests "Father"?) then you are slightly backward in your life and growth in The Church.

We, in earthly families, assume our proportionate responsibility, meet it and the home is kept in active running order, and we are happy. Step up one notch farther in the family scheme of things, and we have our Spiritual Family, our Church. Have you ever taken the number of your parish communicants and divided that number into the combined budget of the parish, to determine what AVERAGE amount each communicant might normally be expected to contribute? Of course, we know all about those who have and give more, and the rest of you who protest how little you have so that you may give little, only to be shamed quite frequently by some parish saints who have little, give much, and never want for anything either. Of course they don't, and WON'T (read St. Matthew, 6th Chapter, especially the latter part). But what will YOU do in this most needful year in The Church's history? Here's what you will do, if you really love Our Blessed Lord, love His Holy Church, and love those unnamed millions to

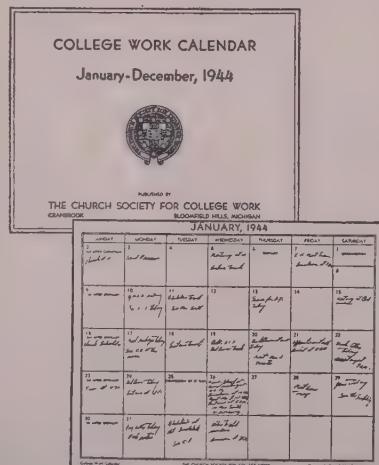
whom The Church ministers;—you'll sit down some night, all by yourself, and put down on paper two columns of figures. On one side you'll list all your personal expenditures each week,—the necessities, the normal recreations, and the little luxuries (not forgetting the smokes and cosmetics). Put in an average weekly expenditure for clothes, doctor, dentist, and insurance, etc.,—and then add that up. Now, that's what you spend on yourself. Very well,—now put in the second column your present weekly expenditures for your church and any other really charitable cause, including the Community Chest, and what you slip quietly to poor relatives. Now, add THAT up. Our Lord's side looks rather sick in proportion, doesn't it?

Then, start thinking about Who gave you the capital of life, home, job, health, friends,—and ask yourself if you are even paying Him a decent INTEREST on His loan to you, let alone any payments on the principal. Then, keep on thinking a bit along these lines,—and, then, when the pledge card comes from your church, DON'T SIGN IT FOR ONE WHOLE WEEK. Take that week to look at the two columns, ask Our Lord in earnest prayer to show you what amounts to put on BOTH sides of the envelope per week, and then when He has planted that larger and more frightening amount in your heart, read St. Matthew, 6th Chapter again, take a leap in faith believing, sign the card for the amount Our Lord suggests, and start in being really happy again.

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Burma Road done by Bishop Tsu and Archdeacon Quentin Huang. Archdeacon Huang's work is based on the Brotherhood of St. Andrew in which he got interested when in America, "though" says the Bishop, "he includes 'sisters' in his Brotherhood, on the analogy of 'Dearly beloved brethren' and because he knows that youth work must touch the lives of youth at the point of dominant interest and greatest need of help and guidance."

BISHOP TSU

Of Bishop Tsu, Bishop Hall says, "His importance to us and to the whole Church in China as a leader and an administrator is well shown by his appointment by the House of Bishops of the Church in China at its last full meeting in 1941 as their executive plenipotentiary for Free China. His administrative leadership has planted the Church and developed it in five new centers on the Burma Road as well as developing and strengthening the work in Kunming and Kweiyang. He is the only authoritative representative of our Church now in Free China, and as he speaks to your General Convention he will speak as a symbol of the Church in China which in the last 100 years you have had so large a hand in making."

Expressing the hope that work in China may be developed rapidly and vigorously, Bishop Hall adds, "Perhaps fundamentally we hope most for a recognition of the Chinese Church as a brother in the great Anglican Fellowship and that as you generously sent aid to British missions to the Archbishop of Canterbury for distribution, so your increased interest in prayers and gifts and personnel to us will be through the Presiding Bishop and the General Synod of our Church. At our first General Synod after the war we look for a large delegation from the United States, not only the Presiding Bishop and the executive secretary of the Overseas department, but laymen and laywomen representing the Woman's Auxiliary, St. Andrew's Brotherhood, and please, actual leaders of your Canterbury Clubs."

"With your help," Bishop Hall concludes, "Bishop Tsu's district in southwest China can become a new diocese with strong Christian middle schools in Kunming and Kweiyang. With your help the standing committee on student work of the whole Church can develop throughout China Archdeacon Huang's successful work at Kweiyang. With your help our Central Clergy Fund and Reconstruction and Rebuilding Fund can help the local churches and congregations to seize the opportunities of the peace to give men and women not only peace in this world but the Peace of God which passeth all understanding."

## INDIA

### Appeal for Prayers

A joint appeal for prayers for India and support of the India Famine Relief Fund has been issued by the Archbishop of Canterbury, the Moderator of the General Church Assembly of the Church

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## FOREIGN

of Scotland, and the Moderator of the Free Church Federal Council.

Churchgoers are urged to offer continuous prayers until November 28th, the date set aside by the National Council of India as a special day of prayer for India.

Supported by the India Committee of the Conference of British Missionary Societies, the appeal by the British Church leaders states that while food supplies must be the responsibility of the government, financial help is urgently required to relieve distress caused by famine conditions.

## ENGLAND

### Dr. Temple Approves Special Wartime Services

The growing practice of observing days of prayer and other special occasions on Sunday was upheld—within certain limits—by Dr. William Temple, Archbishop of Canterbury, in addressing the Joint Synod of the Convocation of Canterbury.

Two prominent Church leaders, Dr. E. G. Selwyn, dean of Winchester, and Dr. A. S. Duncan Jones, Bishop of Chichester, had publicly deprecated such observances as Farm Sunday and Battle of Britain Sunday.

"We have noticed," said Dr. Temple, "how greatly congregations are increased when a service is announced as having some specific relevance, but it needs to be controlled and planned and this must be done with regard to the Church year."

Stating that he had supported appeals for an observance of a special Farm Sunday, the Archbishop noted that he had also informed the authorities that the Church observed its own Farm Sunday each year on Rogation Day.

In regard to other special occasions, Dr. Temple expressed the belief that they should be observed for the most part by methods not calculated to disturb the settled order of Church worship.

## ANTIGUA

### Centenary Offerings

Completing the centenary year of the diocese of Antigua, British West Indies, Bishop George S. Hand reports that from the special centenary offerings of the extremely poor, who make up so large a proportion of his flock, 1,000 pounds have been received, toward the 10,000-pound diocesan endowment fund he had hoped, before the war started, might be raised this year.

In spite of extremely restricted travel conditions, which are never too easy in his scattered island diocese, he has been able to make his yearly visitation to every one of his missions; he also returned the visit of Bishop Colmore of Puerto Rico, who went to Antigua for the chief centenary observance. Puerto Rico was once part of the Antigua diocese, and during the war many American soldiers have been stationed in Antigua, ministered to, as far as possible, by Bishop Hand and his clergy.

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Jackson M. Bruce, Milwaukee attorney

Clinton Rogers Woodruff, Philadelphia attorney

Rt. Rev. Wallace E. Conkling, D.D., Bishop of Chicago

Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee

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## MASSACHUSETTS

Clergy Make Plea For  
Better Race Relations

A flurry of rowdyism, mainly among boys in their early 'teens with animus directed against the Jews, caused a group of the younger clergy of the Massachusetts diocese to send out through the newspapers a plea that Christians and Jews go out of their way to form personal friendships with one another as the most effective way of cleansing hearts of prejudice and bridging the gap of ignorance that tends to form between groups. All religious groups are asked to coöperate with interfaith agencies in their communities, and churches, schools, and the government are asked to begin education on the subject. The signers are Gardiner M. Day and Richard S. M. Emrich of Cambridge, Gibson Winter of Belmont, Howard P. Kellett of Boston, and David R. Hunter of Mattapan.

The governor of Massachusetts has appointed an excellent committee to deal with the problem and the Massachusetts Council of Churches has made its supporting pronouncement, while local editorials have lauded the efforts of the Roman Catholics, Protestants and Jews, in cooperation with authorities, toward ensuring that the petty disturbances remain no more than petty through interfaith action and enforcement of the law.

## Cathedral Project

Rosy-cheeked boys presiding over a stand of vegetables, apples, and eggs, catch attention from those passing by the entrance to the offices of St. Paul's Cathedral, Boston. The produce comes from the Cathedral Farm at Hubbardston, and the boys are from the group which diligently worked there this past summer, with such success that they won verbal accolades from the state agricultural authorities and four prizes in Boston's 4H Club. This Cathedral project is interdenominational in scope; it gave 10 weeks' training to boys of high school age and also made a contribution to the solving of food problems.

## NEW YORK

## New Chaplaincy Director

The Rev. H. Rushton Bell will assume on November 1st, the directorship of the chaplaincy service of the 112-year old New York Protestant Episcopal City Mission Society, it was announced by the Rev. William E. Sprenger, the Society's director. Mr. Bell has been a chaplain of the Society for the past five years. In his new post he will have under his supervision the work of 20 chaplains in 32 city, county, and state institutions within the New York diocese.

He succeeds the Rev. J. Arnold Purdie, who is resigning to engage in graduate study. Mr. Purdie will, however, continue

his work with the Society in association with Mr. Bell until December 15th. During his three years' incumbency, Mr. Purdie has been responsible for bringing to the chaplaincy staff men of unusual qualifications, and has performed an important service in establishing higher standards in this profession.

A former rector of St. John's Church, Cleveland, Ohio, Mr. Bell, the new director, entered upon his present service with the Society in 1938 at City Hospital on Welfare Island. Since then he has been assigned to the Westchester County institutions. He has been active in county community projects and a frequent speaker on the radio.

A graduate of Nashotah House, Mr. Bell's first pastorate was at Beaver Dam, Wis. For two years, from 1929 to 1931, before going to St. John's Church, he served in New York City with the New York Protestant Episcopal City Mission Society as assistant chaplain at Seaview Hospital and Farm Colony on Staten Island. In 1937-38 he attended the Graduate School of Applied Religion in Cincinnati.

Mr. Bell is married, and the couple are the parents of an infant daughter.

## WASHINGTON

## Czechoslovakia Commemorated

Commemorating the founding of the Republic of Czechoslovakia 25 years ago a service was held in the Bethlehem Chapel of the Cathedral of St. Peter and St. Paul, Washington, on October 28th.

Appropriately this service was held in the same chapel where the sarcophagus of Woodrow Wilson, the great friend of this new Republic, is situated and at which the peoples of this valiant Nation have placed from time to time memorial wreaths.

Official and diplomatic Washington was represented in the presence of Mrs. Woodrow Wilson; Mrs. Owen J. Roberts, wife of the Associate Justice of the U. S. Supreme Court; Mrs. Wilbur Carr, widow of a former U. S. Minister to Czechoslovakia; Mrs. Butler Wright, also a widow of a former U. S. Minister to Czechoslovakia; the Ambassadors from Belgium, Greece, Yugoslavia, Poland, Cuba, Honduras, Ministers from Switzerland, Ireland, Luxemburg, Chief of the French Mission, Charge d'Affaires of New Zealand, 1st Secretary U.S.S.R. Counselors of Canada, China, Uruguay, Denmark, and representatives of the State Department and Foreign Liaison Officer of the War Department.

Officiating in the service was Canon T. O. Wedel, Ph.D., warden of the College of Preachers; Canon-Chancellor C. W. F. Smith; and Canon-Precenter William Curtis Draper. The address was made by the Rt. Rev. George W. Davenport, D.D., retired Bishop of Easton, who is carrying on episcopal duties in the diocese until an election is made of a successor to the late Bishop James E. Freeman.

Bishop Davenport in speaking of the



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ast history of Czechoslovakia described briefly the lives of the first and second presidents of the Republic, Thomas Gargique Masaryk and Edouard Benes, taking as his text "I have set before thee an open door, and no man can shut it." The Bishop stated that Czechoslovakia and other enslaved peoples, though deprived of their life as a free people and all those things that made independence possible, had nevertheless in their spirit shown an entrance into that region of truth and independence of soul which was still open to them. "Regardless of deprivations and hardships, life in concentration camps, laboring in German factories the great soul of the Czech people still lives."

The service was most impressive with the singing of the service by the choir of the Cathedral. It was brought to a climax by the placing of a wreath on the tomb of the late President Woodrow Wilson by His Excellency Vladimir S. Hurban, Ambassador of Czechoslovakia, during the playing by the organist of the National Anthem of Czechoslovakia and the National Anthem of the United States, and the congregation and choir singing the Recessional Hymn—"Faith of our fathers! living still."

## ALBANY

### Fire

The parish house of St. John's Church, Ogdensburg, N. Y., was seriously damaged by fire in the early hours of the morning of October 18th. Intensified by a high wind, the fire, which was of unknown origin, practically destroyed the parish house and seriously damaged the adjoining chapel. The first notice that anybody had of a fire in the parish house was the appearance at about 4 A.M. of flames shooting through the roof and illuminating the sky for a considerable distance around the church. The Rev. George A. Palmer who recently became the rector of St. John's Church, was among the first on the scene and, aided by the fire department and many parishioners, helped to fight the fire. Despite the valiant efforts of the fire department, which successfully kept the flames from spreading to the church itself and the rectory, there was very little of the parish house left standing except the stone walls.

The parish house, which was a gift to the parish by two devoted parishioners, was built about 1914, and was a two-story structure, the loss of which is a severe blow to St. John's Church. The total loss is estimated at approximately \$50,000. It is stated that the property is fully insured through the Church Properties Fire Insurance Corporation, a subsidiary of the Church Pension Fund.

## INDIANAPOLIS

### Prize

One Sunday morning early in the summer, the people of St. Paul's, Jeffersonville, Ind., were amazed and somewhat concerned to find that the lawn surround-

ing their beautiful church had been plowed up and covered with tomato plants. The amazement spread to the Louisville papers which gave quite a lot of space to the startling fact. But, on the part of the congregation, all other feelings changed to one of satisfaction when, on each Sunday in August, every person who attended service received a five pound sack of prize tomatoes.

## WEST MISSOURI

### Chapel Dedication

The Chapel of the Holy Angels, of St. Mary's Church, Kansas City, Mo., was dedicated October 24th to the memory of Miss Anna Mary Alcott, a long-time member of the church who died last March at the age of 80. During the summer the chapel was renovated and redecorated and it was this work which was dedicated to Miss Alcott at the suggestion of the Rev. E. W. Merrill, rector of St. Mary's.

## NEW JERSEY

### Episcopal Churchmen's Association

By the REV. MAINERT J. PETERSON

When the Presiding Bishop's Committee on Laymen's Work sent its director, the Rev. Wilbur C. Campbell, to the diocese of New Jersey on invitation from Bishop Gardner, the laymen of this diocese received a revitalizing shock, which, if carried on successfully, will probably be put into action in many other dioceses throughout the country. Although it is still in its experimental stages, there is every reason to be optimistic about its future success. At first, it was decided to organize the diocese by means of key-men in every parish, starting with the group from Trenton and other city areas. This Trenton group met last spring, and it was agreed that they should be a central committee of the Trenton area for the purpose of cooperative community planning and group services. Subsequently, areas around Plainfield, Elizabeth, Red Bank, and Camden adopted the same measure.

The problem of a name for the group presented itself. Because some of the men were Brotherhood men, and others were members of the Laymen's League and other national organizations, it was felt that a name should be given that would be all-inclusive and expressive. The title, "Episcopal Churchmen's Association" was decided upon.

So far, it has been understood that the ECA would have no constitution or dues, thereby eliminating it from the field of existing men's organizations. Its membership automatically includes every baptized male member of the Church. The ECA is to be organized on a diocesan basis, under the leadership of the Episcopal Churchmen's Committee. This committee is the diocesan counterpart of the

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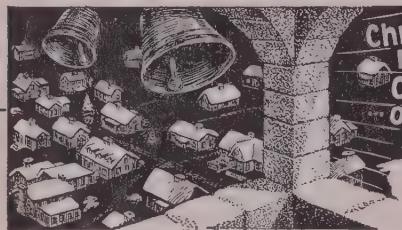
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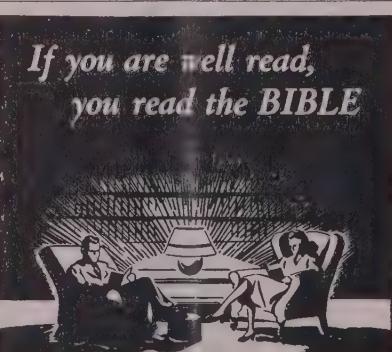
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Presiding Bishop's Committee on Laymen's Work and is the outgrowth of the parochial keymen and the central committees.

The Episcopal Churchmen's Committee, which gives structural diocesan leadership to the ECA, consists of one man from each convocation and a chairman, who serves under the Bishop. Each diocesan committee member in turn is to have a committee of which he is the chairman, consisting of one man from each of the various areas in his convocation. The convocation deans are *ex-officio* members of this committee and serve as counselors. Each convocation committeeman likewise has an area committee made up of one keyman from every parish in that area. The parish keyman is to organize a committee in his parish, which may be the Men's Club, a Brotherhood Chapter, a branch of the Laymen's League, or any other group of men.

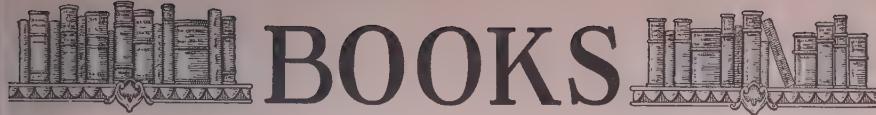
### PROGRAM

The program of the ECA is twofold. First, it is to build up the superstructure of the organization by means of men's mass meetings in the areas. This will stimulate a general interest on the part of laymen to coöperate in joint community affairs, thereby creating a larger fellowship and offsetting narrow parochialism. Secondly, it is to create a nucleus of working Churchmen in the various parishes under the leadership of the parish keyman. Without this latter foundation, the superstructure is valueless. Parish programs will consist of the Advent Corporate Communion, together with a well-rounded schedule for education and participation in the program of the parish and the Church at large. Worship, education, and service are the three keywords of the parish keyman. It is hoped that the parish keyman, with the strength of the ECA behind him, can stimulate the interest and activity of the laymen of the Church along these lines.

### MASS MEETINGS

On Sunday evening, October 17th, the first of the planned mass meetings for laymen was held at St. James' Church in Trenton. Over 250 men from the various parishes of Trenton and its surrounding area attended. The service was completely in the hands of the laymen. An address was given by the Honorable William M. Beard of Westfield, N. J. Bishop Gardner and the Rev. Wilburn C. Campbell expressed favorable comments on the enthusiasm of the men both in their attendance and their hymn singing. Similar meetings were held at St. John's Church in Elizabeth and Grace Church in Plainfield on October 24th. The same enthusiastic response on the part of the laymen made these meetings as successful as the Trenton meeting. It is hoped that this successful beginning will spread to the other areas of the diocese of New Jersey and thence to the Church at large.

The Advent Corporate Communion and the Washington's Birthday Corporate Communion, as well as all parish activities will yield opportunities for the laymen to prove the success of this experiment.



# BOOKS

JEAN DRYSDALE, EDITOR

## Apologist to the 20th Century

GILBERT KEITH CHESTERTON, by Maisie Ward. Sheed and Ward, New York, 1943, 685 pp., \$4.50.

It can be said at once that this long book about Chesterton, the product of six years of labor, is by way of being one of the best literary biographies written in English in this century. It has the great virtue of letting Chesterton speak for himself, with little of attempted interpretation. Mrs. Sheed (Maisie Ward is Mrs. Frank Sheed and the Ward of the firm of Sheed and Ward) has not, to be sure, done this as well as Boswell did it for Johnson; but that is perfection. She has subordinated herself far more than some people had thought she could. Her research has been monumental. Many sources were made available to her. It is not often, for instance, that a biographer is given by the widow of her subject the love letters of a long engagement, or is permitted to share to such a degree the memories and letters of friends like H. G. Wells and Bernard Shaw (both of whom appear here as they really are rather than behind their masks); nor does a biographer always take the time to read, as Mrs. Sheed has done, such an enormous literary and journalistic output as that of her hero, anew and in chronological order. Much was provided, and good use she has made of it.

Chesterton was one of the outstanding figures of the English scene from 1900 to his death in 1936. He was the controverter and beloved friend of Wells, Shaw, and many another literary man and thinker of the time. He was a brilliant expositor of currently fashionable fallacies and one of the chief causes of the decay of Materialism. His *orthodoxy* woke a complacent world of polite monists to a recognition that monism leads to madness. His skill as a public debater was astonishing. His rapier-like pen made him a journalist of parts in a day when a newspaper man was more than hired lackey and lickspittle to "big business" owners like Northcliffe and Cadbury and Beaverbrook. He had a host of friends, many opponents, almost no personal enemies. His gargantuan size made him a landmark of Fleet Street and a beloved subject for Max Beerbohm and many a lesser cartoonist. His lectures were in constant demand, not because he was a good lecturer—he was anything but that—but because he was witty and brave and (so some people thought, who were ahead of their time) wise. He was also a genius in combining love and marriage; what a husband for a woman like Frances! And he did more perhaps than any other ten of his contemporaries to win back to Christianity people who supposed themselves wiser than God.

This multifold genius emerges from the present book with fascination unimpaired by time. One bows down once more to

honor a Christian gentleman of parts, who flamboyantly championed man, his rights and dignity, against the fast encroachments of the Servile State; all the more does one admire because the Servile State has gone right on enslaving us more and more ever since his day, even as Chesterton warned that it would, till "liberty" is become a nearly empty word.

### DEFECTS

There are defects, of course, in Mrs. Sheed's excellent book, most of them not important enough to be noted. Two of them, however, need remark.

The first is a quite unnecessary attack on Gilbert's sister-in-law, Mrs. Cecil Chesterton. In the introduction she is called "wholly unreliable," an informant who substituted feelings and spite for facts. A long final appendix is devoted to an excoriation of Mrs. Cecil's perhaps unfortunate but certainly pathetic book *The Chestertons*. In between, whenever the lady is referred to there is manifested what must be called personal irritability. Nothing is added to one's view of Gilbert by this unpleasant attention to his sister-in-law, which is all out of proportion to her importance. (Gilbert seems to have liked her quite well, on the whole; he left her £1000 in his will.)

A more important defect is a lack of recognition by Mrs. Sheed of Chesterton's sincere and intelligent adherence until late in life to Anglo-Catholicism. One gets from her an impression that Gilbert was at heart a Roman Catholic for many years before he joined the papal communion, and that his not coming out and coming in was due to plain procrastination. Mrs. Sheed more than once stops to express wonder and to offer a kind of extraordinary laziness as explanation. Now this is quite unjust to G.K.C. He was not a procrastinating man where a matter as important to him as religion was concerned. Mrs. Sheed herself is a Roman Catholic; she quite evidently does not understand Anglo-Catholics. She does not seem to know that Anglo-Catholics reverence the Real Presence or go to confession or give devotion to Our Lady or even acknowledge the deity of Christ. She just cannot see how Chesterton could have been *really* an Anglo-Catholic when he did believe in all these things.

Moreover her sources on Gilbert's conversion are almost wholly his Roman Catholic friends: Belloc, Maurice Baring, Ronald Knox, Father O'Connor, Mrs. Wilfred Ward. She should in fairness have consulted also his Anglo-Catholic friends, or, if they were dead, their literary executors and confidants. With many of them Chesterton was intimate: with such men as Father Waggett and Bishop Gore among the clerics—there were others less world-famed—and with many lay-folk, too. One is surprised that the index does not even list Sydney Dark, or Rann and Edith Kennedy, with which

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# BOOKS

delightful pair Chesterton in his late years spent a good deal of time in America and who know quite well his Anglican reactions.

As a matter of fact Chesterton was an honest and sincere believer in the Catholicity of the Church of England for many years, and those his most productive. He became a Roman Catholic only when he had convinced himself that the Established Church had forfeited its Catholic position, and that not by irregularity of Orders or defect of Doctrine—Gilbert cared little about the fine points of such matters—but by entering into copartnership first with the squires who had robbed the poor of England of their land and then, when the squires were done for, with the imperialistic (G.K.C. hated the British Empire as much as he loved England) crew of international financial crooks—with men like Cecil Rhodes and Lord Reading and his Isaacs family—and with their tools, creatures like the Brummagem, Joseph Chamberlain and later the charlatan Lloyd-George. Cecil and Gilbert were on crusade against such as these, whom they deemed enemies of England and of God. They showed the rascals up over and over again. That the Church should take no vigorous part in such a righteous crusade as they were sure theirs was, became evidence to Gilbert that the C. of E. had repudiated its Catholic role as champion of God's people. That was, as many people know and as Mrs. Sheed might have discovered, the moving cause in his conversion. Once confidence in integrity had disappeared, the rest followed quickly.

This is not the place to argue at length against Gilbert's reason for changing Churches. Enough to say that had he known Rome a little better, and not so exclusively from and a through a charming group of brilliant literary Roman Catholics, and had his conceptions of history not been colored quite so highly by the romanticism of Hilaire Belloc, he might not have been so sure that Rome was more ready than the C. of E. to fight the powers that be on behalf of the common man and freedom. Chesterton's friend Eric Gill has recorded, in his autobiography, his own profound post-conversion disillusionment on that score, nor is he alone among "converts." As for Gilbert, he never thought to look at his new mother with the scrutiny he had bestowed upon the old one; he was too busy a man. And it would have helped Gilbert if Temple and Malvern had appeared two decades before they did. Be that as it may, it remains to be regretted that Mrs. Sheed did not take the trouble more carefully to study Gilbert's religion before his conversion, too bad that she assumed that her hero had no real reasons for his "long delay." Hers seems a far too casual account of what to him was a serious business, one which involved more than the obliging or not obliging of his Roman Catholic friends in London.

This reviewer can not refrain from noting that the Pope conferred on G.K.C., *post-mortem*, the title "Defender of the Faith." (He had a dubious predecessor.) One is glad that the honor was bestowed, especially since almost all of Gilbert's

best work as a Christian apologist was thought out, written down and published while he was still hearing Mass in Anglican churches and receiving his Lord, the Bread of Life, at the hands of Anglican priests. Before the "conversion," he had written *Heretics*, *Orthodoxy*, *What's Wrong with the World*, the *Ballad of the White Horse*, the Browning, the Dickens, the Blake, the Shaw, the *Ball and the Cross*, *Magic, Lepanto*, the *Christmas Poems*, *Manalive* and the *Flying Inn* (as well as most of the—perhaps—"less controversial" novels). After the conversion, his only major apologetic work was *The Everlasting Man* which, despite Mrs. Sheed's high praise of it, seems to most readers only a rehash (a clever one, to be sure) of things he had said a good many times before. The *St. Francis of Assisi* and the *St. Thomas Aquinas*, both written after he became a Roman Catholic, are great books, but hardly defenses of anything peculiarly Roman, as their large use by Anglicans will testify. And even Mrs. Sheed admits that his book about the "conversion" is among the least interesting of his productions. Just what Chesterton gained by the change, except perhaps peace—and he never cared much for that—it is a bit hard to see, even after reading this excellent biography.

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# DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

## Arthur Sanford Lewis, Priest

The Rev. Arthur Sanford Lewis, for the past 10 years priest-in-charge of All Saints' Church, Wenonah; St. Barnabas', Mantua, and St. Peter's, Woodbury Heights, in the diocese of New Jersey, died very suddenly on October 22d.

Fr. Lewis was born in Rutland, Vt., on March 27, 1875. He was ordained deacon in 1902 by Bishop Worthington of Nebraska, and advanced to the priesthood the same year by Bishop Whitehead of Pittsburgh. During his ministry he served as rector of Christ Church, Greensburg, Pa., as assistant at the Church of the Ascension in Atlantic City, N. J., and as rector of Christ Church in Riverton, N. J. He was very active in diocesan affairs as a member of the Cathedral Foundation in the department of missions, and for the past five years as executive secretary of the department of field and publicity. He was at one time president of the Camden clerics and a past grand

chaplain of the Grand Lodge F. & A. M. of New Jersey.

He is survived by his widow, Marian Garsed Lewis; a sister, Mrs. Floyd Speilman of California; and a brother, Theodore Lewis of Vermont. Bishop Gardner officiated at the burial which was from All Saints' Church, Wenonah, on October 26th. The bishop was assisted by other clergymen of the diocese.

## John de Bedick Saunderson, Priest

The Rev. John de Bedick Saunderson, retired priest of the diocese of New Jersey, died on October 21st. His funeral service was held at St. Luke's Church in Westville, N. J., on October 25th.

The Rev. Mr. Saunderson was born in County Antrim in Ireland on June 14, 1873. Before entering the priesthood, he served on the clerical staff in Dublin Castle from 1893 to 1898; he was engaged in educational work in England and Russia from 1900 to 1914, and became a superintendent and principal in the public schools of Canada. He was ordained deacon in 1923 and made a priest the following year. Since that time he has served in the capacity as rector of St. James' Church, N. D.; Grace Church, Columbus, Neb.; Christ Church, Brownsburg, Pa.; St. James' Church, Old Town, Me.; Grace Church, Merchantville, N. J.; and St. John's Church, Chews Landing, N. J. While in Maine, he was the chaplain for the Episcopal students at the University of Maine and served as archdeacon there.

# CLASSIFIED

## ANNOUNCEMENTS

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**TAYLOR**—Entered into her Eternal Rest from Stamford, Conn., October 19, Emily Louise Taylor, in her 79th year. Sister of Sally H. Taylor of Stamford, Frank G. Taylor of Seattle, and the late Wm. Frederick C. Taylor of Stamford, Mass. Of Requiem was offered at St. Andrew's Church on October 22d at 11:30.

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**RATES:** (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a column (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

# CHANGES

## Appointments Accepted

**ALLEN**, Rev. ROBERT M., formerly rector of St. Paul's Church, San Antonio, Tex., is now rector of Holy Trinity Church, Vicksburg, Miss.

**BLACKBURN**, Rev. IMRI M., formerly rector of St. Paul's Church, Henderson, Ky., is now rector of St. Paul's Church, Evansville, Ind. Address: 301 S.E. First St., Evansville 8, Ind.

**BUCK**, Rev. CALVERT E., formerly rector of the Church of the Atonement, Chicago, Ill., is now rector of St. John's Church, Glyndon, Md.

**COBEY**, Rev. HARRY S., formerly rector of St. Paul's Church, Albany, Ga., is now rector of St. Paul's Church, Louisburg, N. C. He will also contact students in the Louisburg Junior College and the Wake Forest College who are Churchmen.

**FENTON**, Rev. ARTHUR K., formerly priest-in-charge of St. Luke's Church, Charleston, W. Va., is now rector of the Church of the Advent, Jeanette, Pa.

**HATFIELD**, Rev. J. LYON, formerly priest-in-charge of St. John's Church, Ashland, Pa., and Faith Church, Mahanoy City, Pa., is now priest-in-charge of Holy Cross Memorial, Utica, N. Y. Address: 841 Bleeker Street.

**MYERS**, Rev. C. KILMER, announced his resignation as instructor of Church History and Liturgics at the Berkeley Divinity School, New Haven, Conn., in order to accept the rectorship of St. Mark's Church, Buffalo, N. Y., effective December 18th. Address: St. Mark's Church, Riverside Ave. and Ontario St., Buffalo 7, N. Y.

**OLSEN**, Rev. LESLIE S., formerly priest-in-charge of St. Paul's Church, Hudson, Wis., and also two missions, is now rector of St. John's Church, Elkhart, Ind. Address: 116 S. Third St., Elkhart, Ind.

# CLASSIFIED

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THE LIVING CHURCH

(Continued from page 11)

way as the Roman Catholic chaplains. All chaplains must be ready to minister to all men. All chaplains are equally bound in conscience to remain loyal to their own Church's conception of Christian truth and to their own Church's ethos and law. If the interdenominational ministry proposed by Dr. Niebuhr and his associates is intended to exert pressure to modify the faith or the law of any of the Churches, it will be a contribution to religious disintegration, not to the strengthening of religion.

There might be much value in the development of a secretariat of the General Commission on Army and Navy Chaplains or of the Federal Council, to assist the chaplains. Not only along the lines of the objective mentioned in our opening paragraph above, but in many practical ways, such a ministry would help to break the isolation of the chaplain's life and to strengthen his work. But if the secretariat is chosen with an eye to rampant interdenominationalism it will work mischief instead of good.

The pretense that everything on which men differ is inconsequential is a real danger. It leads not to vigorous loyalty to Christ but to vagueness and weakness in religion. The

strong position of the Roman Catholics, which is eyed so enviously, is not due to their numbers. They had the same set-up when their membership in the armed forces was much smaller than that of the large Protestant communions today. It is due to their knowledge of where they stand and where they are going. Their "denominationalism" is their strength.

### Afterthoughts

**A**ND what the writer calls the "alcoholic succession" is drawn by Ernest Gordon in an article in the *Christian Beacon*. Mr. Gordon shows how the Anglican, Roman Catholic, and Orthodox Churches have retained along with their bishops a tolerant, not to say friendly, attitude toward wine and beer. The author wants to do away with both bishops and beer. He finds comfort in the attitude of the Nazi S. S. magazine, *Das Schwarze Korps*, toward both bishops and alcohol, and points out that many Free Thinkers and "Hindu cow-worshippers" are in the vanguard of the prohibition movement. Seems to us he is rather over-proving his case.



## CHURCH SERVICES



**G**O TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

**DELAWARE**—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

**St. Peter's Church, Lewes**  
Rev. Nelson Waite Rightmyer  
Sun.: 11:00 A.M.

All Saints', Rehoboth Beach, 9:30 A.M.

**LOS ANGELES**—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

**St. Mary of the Angels, Hollywood's Little Church Around the Corner**, 4510 Finley Ave.  
Rev. Neal Dodd, D.D.  
Sunday Masses: 8, 9:30 and 11.

**LOUISIANA**—Rt. Rev. John Long Jackson, D.D., Bishop

**St. George's Church, 4600 St. Charles Ave., New Orleans**  
Rev. Alfred S. Christy, B.D.

Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop

**Cathedral Church of St. Luke, Portland**  
Very Rev. P. M. Dawley, Ph.D.; Rev. G. M. Jones

Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

**MICHIGAN**—Rt. Rev. Frank W. Creighton, D.D., Bishop

**Church of the Incarnation, 10331 Dexter Blvd., Detroit**

Rev. Clark L. Attridge  
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

**NEW YORK**—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

**Cathedral of St. John the Divine, New York**  
Sun.: 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

**Church of the Ascension, Fifth Ave. & 10th St., New York**

Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)

Rev. Vincent L. Bennett, associate rector in charge Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday.

**Church of the Heavenly Rest, 5th Ave. at 90th St., New York**

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols  
Sun.: 8, 10 (H.C.), 11, M.P. & S.; Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercessions for the sick.

**Chapel of the Intercession, 155th St. and Broadway, New York**

Rev. Joseph S. Minnis, Vicar  
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

**St. Bartholomew's Church, Park Ave. & 51st St., New York**

Rev. Geo. Paull T. Sargent, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

**St. James' Church, Madison Ave. at 71st St., New York**

Rev. H. W. B. Donegan, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 p.m., Victory Service; Holy Communion Wed., 8 a.m. and Thurs., 12 M.

**St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York**

Rev. Grieg Taber  
Sun. Masses: 7, 8, 9, 10, 11 (High)

**St. Thomas' Church, 5th Ave. and 53rd St., New York**

Rev. Roelif H. Brooks, S.T.D., Rector  
Sun.: 8, 11 a.m. & 4 p.m.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services; Thurs.: 11 Holy Communion

**NEW YORK—Cont.**

**Little Church Around the Corner**  
Transfiguration, One East 29th St., New York  
Rev. Randolph Ray, D.D.  
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

**Trinity Church, Broadway and Wall St., New York**  
Rev. Frederic S. Fleming, D.D.  
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

**PENNSYLVANIA**—Rt. Rev. Oliver J. Hart, D.D., Bishop

**St. Mark's Church, 1625 Locust St., Philadelphia**  
Rev. Frank L. Vernon, D.D., Rector  
Sun.: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11; Evensong and Devotions, 4; Daily Masses, 7 and 7:45. Also Thursdays and Saints' Days, 9:30 A.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

**RHODE ISLAND**—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

**Trinity Church, Newport**  
Rev. L. L. Sciafe, S.T.D., Rev. K. W. Cary  
Sun.: 8, 11 A.M., 7:30 P.M.  
Tues. & Fri., 7:30 A.M. H.C.; Wed., 11; Saints' Days: 7:30 & 11

**SPRINGFIELD**—Rt. Rev. John Chanler White, D.D., Bishop

**St. Paul's Pro-Cathedral, Springfield**  
The Rev. George W. Ridgway  
Sundays: Mass, 7:30 and 10:45 A.M.  
Daily: 7:30 A.M.

**WASHINGTON**

**St. Agnes' Church, 46 Que St., N. W., Washington**  
Rev. A. J. Dubois (on leave: U. S. Army); Rev. William Eckman, SSJE, in charge  
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30

Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

**Church of the Epiphany, Washington**  
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.  
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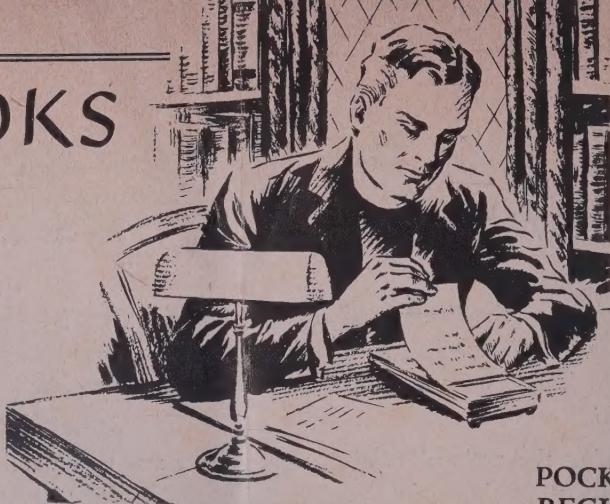
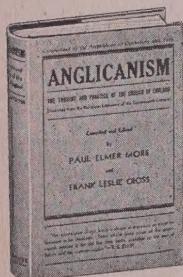
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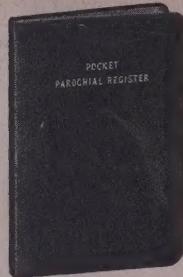
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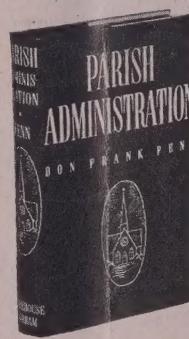
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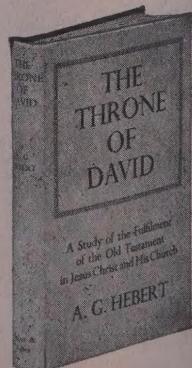
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